



REV. WILSON PARKER, Area Missionary for the Montana Baptist Fellowship, (seated at right) discusses the specific need of the area with Rev. Joe Bontwell, Columbia, one of the Montana crusaders, while three other crusaders, standing, listen in. They are, from left: Owen Cooper, Yazoo City, chairman Steering Committee; Rev. E. L. Howell, State Brotherhood Secretary, and Claude Townsend, Jackson, Pioneer Missions Committee member.

42 Men Ready For Montana

Forty-two Mississippi Baptist men are making last minute preparations for the Baptist Layman's Crusade to Montana, June 25-July 1, it has been announced by Rev. E. L. Howell, Jackson, State Brotherhood Secretary.

Thirty-two of the 44 men were listed previously with the 12 additional men named below:

Dr. W. Walley, Waynesboro; Oley A. Sinquefield, Pascagou-

la; Rev. Johnny Lee Taylor, Drew; Rev. John M. Evans, Sunflower; Rev. Ted Lott, Collins; Rev. Joe Boutwell, Columbia; James Mason, Guy W. Moss, Dr. John W. Landrum, Grenada; and Rev. John W. Landrum, Jr., Clinton.

The two Landrums will serve in Miles City, Montana, for several days following the Southern Baptist Convention.

Rev. Wilson Parker, area missionary for the Montana Baptist Fellowship, was in Mississippi recently to acquaint the Mississippi men with the specific needs of the area.

Assignment Made
Definite assignments of church fields have been made with two men assigned to each church enlisted in the Crusade. Plans are to start new work in at least four places during the Crusade.

In addition to those making
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May SBC Receipts Gain Over 1961

NASHVILLE (BP) — May, 1962 Cooperative Program receipts for the Southern Baptist Convention were reported at \$1,546,839, up about \$100,000 over receipts during May the year before.

The statement from the office of SBC Treasurer Porter
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Sessions Open In San Francisco

(By the Editor)

SAN FRANCISCO, June 4 (Special) — The week of Southern Baptist Convention sessions in San Francisco opened with preliminary auxiliary group meetings this morning.

The convention itself will begin on Tuesday night, when the major features will be the Cooperative Program and the annual sermon. The address of welcome will be given by an ex-Mississippian, Dr. Grady C. Cothen, now Executive Secretary of the California Convention. The theme for the convention will be "Sharing Christ."

Several related meetings began this morning. Also a number of boards and committees are holding pre-convention sessions today and tomorrow.

The Woman's Missionary Union began its annual sessions at 9:30 o'clock this morning at the Civic Auditorium where the main convention sessions will also be held. Its theme is "We've a Story To Tell, We've a Message To Give, We've a Song To Be Sung, We've a

Saviour To Show — to the Nations."

The Pastor's Conference, which is always of high interest to pastors because it is entirely inspirational, met at the Masonic Temple at 9:00 A. M. Among the speakers at the opening session was Dr. Landrum P. Leavell of First Church, Gulfport, who spoke on the theme "Evangelize — Now!"

The Church Music Conference attracted a large group of leaders in the field of music. It began at 10:00 A. M. at Golden Gate Seminary, which is located a few miles north of San Francisco, across the Golden Gate bridge.

The Religious Education Association began its annual session at 2:00 o'clock at the Whitcomb Hotel.

San Francisco is on Pacific Daylight Time which is one hour behind Mississippi time.

All of the auxiliary meetings will close their sessions on Tuesday afternoon, when all messengers and visitors will turn their attention to the convention itself, beginning at 6:45 P. M.

It appears that the attendance is going to be large for a convention site so far removed from the center of Southern Baptist territory. Already thousands of persons are here, and many more are arriving hourly.

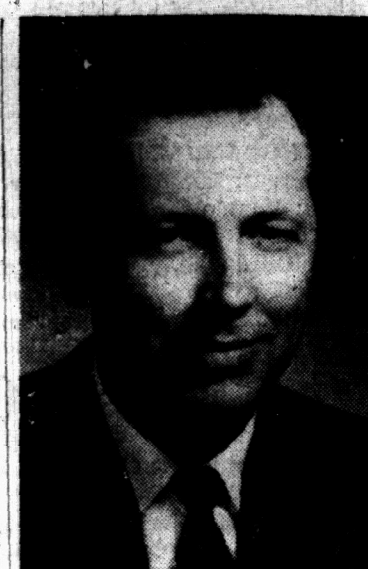
Many Mississippians are at
(Continued on Page 2)

Editor Attacks Catholic Parley

BUDAPEST, Hungary (BP) — The Reformed Church in Hungary has had too many sorrowful experiences of Rome's lust for power to be swayed by its illusions as to the kind of unity sought by the Vatican, says Imre Kadar, editor of the Hungarian Protestant paper Theologiai Szemle.

Kadar, in an article published in the journal, Reformatusok Lapja, said the Roman Catholic interpretation of "ecumenical" precludes the recognition of non-Roman Catholic churches as equal partners in discussion.

"This council," he says, "will be a domestic affair of the Roman Catholics to which we Protestants cannot take any other attitude than proper reserve and sober watchfulness which becomes outsiders."



Dr. H. E. Paschall
Pastor, First, Nashville, Tenn.

Foreign Mission Graded Series On East Asia

NASHVILLE—Southern Baptists' Foreign Missions graded series of study course books for 1962 are now available in Baptist Book Stores throughout the nation.

East Asia is the area on which all five of the texts focus this year, "affording a new look at an Old World," according to Miss Mary Christian, Mission book editor, Baptist Sunday School Board.

Adults will study the outreach of Baptists into the ancient Orient in "New Frontiers In An Old World," by Winston Crawley, Baptist Foreign Mission Board Secretary for the
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THE COOPERATIVE PROGRAM—Mission Day Set June 24

Every Mississippi Baptist Church is urged to observe Cooperative Program Day on Sunday, June 24, it has been declared by Rev. L. Gordon Sansing, Associate Executive Secretary.

The Mississippi Baptist Convention has designated Sunday, June 24, as the day for the Cooperative Program to be presented educationally in the churches.

Mr. Sansing has suggested that pastors emphasize the Cooperative Program in their pulpits and that churches likewise give emphasis to it through Sunday School and Training Union assembly programs.

Materials to aid in this purpose will be mailed soon to all pastors.

Giving Encouraging
Mr. Sansing said that Cooperative World Mission giving was encouraging for the first six months of this convention year—November through April—49.3% of the goal of \$2,600,000 having been received.

"We urge every Mississippi Baptist for the sake of the cause to help reach this challenging World Mission goal. Every church should have a worthy part in this accomplishment," he declared.

Cooperative Program funds

are divided proportionately among all causes sponsored by the denomination.

Home Board Lifts Loan Ceiling To \$50,000

ATLANTA (BP) — The Home Mission Board of the Southern Baptist Convention has doubled the maximum amount of loans which it will make from its church building loan fund and its church extension loan fund.

The increase in the limit from \$25,000 to \$50,000 will enable the mission board to serve many churches which could not be assisted formerly.

According to Courts Redford of Atlanta, Executive Secretary of the Home Missions Board, the increase was made necessary by increased building costs and the need on the part of churches for additional facilities.

"The former \$25,000 limit is no longer adequate to provide even a first unit for many relatively new churches," Redford said. "The larger \$50,000 limit will make it possible for a growing church to build a second unit of its over-all church plan."

The authorization of the Executive Committee of the Southern Baptist Convention for the board to borrow an additional \$1,800,000 for the account of its church extension loan fund makes it possible to assist a larger number of churches not over seven years old.

Churches that qualify are encouraged to apply at once in order to share in this increased service provided by the Home Mission Board.

Loan applications are approved on the basis of the value of the applying church's property, the size and strength of the con-
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CHURCHES MUST PAY 3% USE TAX

Baptist Churches in Mississippi will have to pay a three per cent use tax on all literature purchased from the Baptist Sunday School Board, retroactive to Nov. 1, 1961, according to a ruling just announced by the Mississippi State Tax Commission. All other denominations will be paying a similar tax.

The Tax Commission had announced the tax last November, but delayed collecting it, to give the Mississippi Legislature opportunity to exempt

churches from the tax.

A bill was passed in the Senate exempting churches from the tax, but it also included an amendment relating to some other institutions. When the Senate bill came to the House, it was passed, but the amendment was rejected. When the House passed bill was returned to Senate committee to work out the differences in the bills, the committee rejected the bill without the amendment. This was during the last hours of the

session, and there was not time enough to work the matter out. As the result the exemption for churches was lost, even though both houses approved it. The amendment made the difference, and killed the church exemption.

All churches will be notified by the Sunday School Board of the tax now due on literature orders sent in since last November, and the tax will be added to all orders from this date on.

CONVENTION PRESIDENT'S ADDRESS—

Crisis And Conquest—Challenge To Southern Baptists

By Herschel H. Hobbs

The voice is reportedly that of Premier Nikita Khrushchev.

"Our rocket has passed the moon. It is nearing the sun, and we have not discovered God. We have turned lights out in heaven that no man will be able to put on again. We are breaking the yoke of the Gospel, the opiate of the masses. Let us go forth and Christ shall be relegated to mythology."

Do these words frighten you? They should. For they are not the words of the Number One Communist alone. They are the words of a godless materialism which permeates every segment of our society, a materialism which denies God, turns out lights in heaven, denudes the Gospel of its power, and seeks to relegate Christ to the realm of mythology. They are the words of crisis. Our world lives in a state of crisis. It is the

crisis produced by the contending forces of godlessness and God. It erupts in many realms of life: political, economic, moral, and social. But it is basically a spiritual crisis. It is theological. It is Christological. Jesus referred to it when He said, "Now is the judgment of this world: now is the prince of this world cast out. And I, if I be lifted up from the earth, will draw all men unto me" (John 12:31-32). Literally, "Now is the crisis of this world system."

In a very real sense every age is one of crisis as this world system is brought face to face with Christ. But the issues are more sharply drawn in some generations than in others. Ours is such an age.

What shall we say to this challenge? Do the forces of Christianity have the answer? To say that they do not would be to deny the power of the Gospel, to quit the field of battle in disastrous

defeat. Let this never be said of this generation. For we do have the answer! Why, then, does this world system continue to defy, or, what is worse, to ignore us as it drives on in relentless conquest?

The apostle Paul gives us the answer. "For if the trumpet gives an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8). The present-day religious scene finds too many Gospel trumpets giving forth an uncertain sound. Until this world system is confronted with the full stature and station of Christ, it will continue to stumble on its way toward darkness and oblivion. Only when the forces of Christ seize the crisis and transform it into a conquest, shall Christ be permitted to come to grips with or close in conflict with the powers which defy Him and His right to reign in the hearts of men.

It is quite evident that present-day Christianity as a whole has not given the answer to the chal-

lenge which has been thrown down before our God. But somewhere God has a people which can and must give the answer. God has not left Himself without a witness. I would challenge Southern Baptists to be that witness. To do so we must blow with a certain sound the trumpet of the Gospel of Christ. We must raise an ensign about which may rally all who love the Lord Jesus Christ sincerely.

This does not mean ecumenicity! It means that each entity of the forces of Christ in its own way, and bound together by no bond save an unswerving love for Christ and an unflinching loyalty to His shall march forth to confront this world system with Christ's claims until the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

Why is Christianity so important in this crisis?
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Nashville Pastor Points To "The Gospel For Our Time"

By H. Franklin Paschall, Pastor
First Church, Nashville

There is a cry today, "Let the Church be the Church." It is equally important for us to let the Gospel be the Gospel. Reduced Christianity is the result of a modified Gospel. Augustine said, "If you believe what you like in the Gospel and reject what you like, it is not the Gospel you believe, but yourselves."

The Gospel is the Good News from heaven of what God has done for man in Jesus Christ. It is not what man has done or can do for God. It is not the Gospel of the works of man but the Gospel of the Grace of God. If any man or angel preach any other Gospel,

"let him be accursed," says Paul.

Many difficulties faced by Christians today are like the difficulties of other times. Nearly twenty centuries ago John declared, "The whole world lieth in wickedness" (1 John 5:19). And Paul said, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12). The Gospel has never had it easy. During the early years of Christian history it was against the law of Rome not only to preach Christ, but simply to believe in Him. Yet "in spite of dungeon, fire and sword" the Christians evangelized with amazing success.

The times were no better after Christianity became the established religion of the Roman Empire. The evils of a corrupt Church exceeded the evils of a corrupt government. There were great Christians during the Dark Ages, but the influence of the State Church was not good. New Testament Christianity was opposed by political and ecclesiastical forces. Nevertheless, the true Church persevered and the Gospel was proclaimed. The Reformation added impetus and glory to Gospel progress.

Then the age of enlightenment came, resulting in an emphasis on the empirical method in science. This new approach has caused many to wage a vicious attack on religion.

About a century ago Schopenhauer said: "Religions are like glowworms: before they can shine it must be dark. A certain degree of general ignorance is the condition of every religion and is the element in which alone it is able to exist. While, as soon as astronomy, natural science, geology, history, knowledge of countries and nations have spread their light universally, and philosophy is allowed to speak, every faith which is based on miracle and revelation must perish and then philosophy will take its place. Religion will depart from European humanity like a nurse whose care the child has outgrown. A more recent expression of the same idea was made by Professor J. D. Bernal,

"The history of scientific advance has shown us clearly that any appeal to Divine purpose or any supernatural agency, to explain any phenomenon, is in fact only a concealed confession of ignorance and a bar to genuine research."

Undoubtedly, the Gospel is challenged today as never before. Presbyterian Bruce Morgan, professor of religion at Amherst College, says our age "is truly post-Christian; those who dismiss it as just one among many periods of history dominated by unbelievers fail to see the uniqueness of our time." He doubts the contention of Harvard's Paul Tillich that ordinary men beneath their daily con-
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Nashville Pastor

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cerns are still haunted by the "ultimate questions" that lead to the Christian answer: God. Morgan believes that modern man does not care about sin and death, heaven and hell. He is anxious, disquieted and often desperate; but his anxieties seem oriented around his professional and social status, his sexual relations, and the dislocations of a revolutionary world.

There are many leaders in Christendom (among whom is Samuel Miller of Harvard) who are saying, "Christianity may be at death's door. The critical point of no return may have been passed."

What shall we say to these things? Must we believe that Christianity has no future? God forbid. Man's spiritual needs are very real and very great. Jesus Christ who is the same yesterday, today and forever has promised to be with the faithful Church always, even unto the end of the age. The everlasting Gospel is adequate for our time, and the future belongs to Christ.

The Gospel is a historic fact which is distinct from and greater than the facts of nature, philosophy, intuition or mystical experience. When God became man in Jesus Christ, He invaded earth and time and made the celestial and terrestrial one. He came down into the very midst of "the tumult and shouting" of this world. Jesus walked the rocky road of earth, gave Himself in service to others, suffered before Pontius Pilate, endured the Cross and despised the shame.

The Gospel is at home in history and must never be divorced from it. "What a travesty of truth it is when sentimental, irrelevant quietism, trailing clouds of traditional verbiage, becomes the mark of a religion professing allegiance to One who for love of man came down into the fearful pit of history and into the miry clay of the sins and miseries of all the world," declares James Stewart. The Gospel is at its best when the world is at its worst.

Gospel Unique Event

The Gospel is a unique event. Other facts of history are cyclic, reappearing, non-unique; but the Christian message is unique, unrepeatable, absolute. The New Testament Greek word *apoteleia*, translated once for all, sets forth this idea. Paul says, "In that He died, He died to sin once for all" (Romans 6:10). "Christ hath suffered for sins once for all, the just for the unjust that He might bring us to God," writes Peter (1 Peter 3:18). The writer of Hebrews declares that Christ "needeth not daily, as those high priests, to offer up sacrifice, first for his own sins and then for the people's; for this he did once for all, when he offered up himself" (Hebrews 7:27). Again, "But now once for all at the end of the world hath he appeared to put away sin by the sacrifice of himself" (Hebrews 9:26). And again, "We are sanctified through the offering of the body of Christ once for all" (Hebrews 10:10). Jude speaks of "the faith which was once for all delivered unto the saints" (Jude 3). There can be but one Calvary. What Jesus Christ did at the Cross was sufficient for all ages and for all men, for "God was in Christ reconciling the world unto Himself." It is imperative that "we preach Christ crucified."

When we lived in Bowling Green, Kentucky, our four year old daughter, Sandra, taught me a lesson along this line. She was standing on our front porch with a doll in her arms. I was in the hallway of the house. An airplane was passing by. Sandra turned the face of the doll toward the plane and asked this question, "Do you see the airplane?" But the doll did not say a word. Her voice went higher and stronger and she said, "Don't you see the airplane?" Again the doll was silent. Then with chubby hands she gripped the doll and shook it. She was provoked. Ever so God must be sorely displeased with a generation of preachers who fail to see what He did in Christ at the Cross.

The Gospel is Good News of the living Christ. Paul met Him on the Damascus road. Already the apostle knew Him historically and thought that He was dead. Imagine his surprise when the living Lord said, "I am Jesus whom thou persecutest." Paul and others interpreted His cry, "It is finished," to mean

Baptist School Gets Federal Housing Loan

WASHINGTON (BP)—A Mississippi Baptist school was approved for a college housing loan, according to a June 1 announcement by the community Facilities Administration of the Housing and Home Finance Agency.

William Carey College, Hattiesburg, owned by Mississippi Baptists, was approved for a \$350,000 loan to build a residence hall for women.

that He was finished. But there He was as the Jesus of Nazareth raised from the dead, confronting the persecutor. This Divine and human encounter enabled Paul to know Him personally. And on surrendering to Him saying, "Lord, what wilt Thou have me to do?" he knew Him experientially.

The battle cry of the early Church was, "The hour cometh and now is." The one hearing His voice lived. So it is today. This is the age of the living Christ.

He Our Contemporary
Specifically, how does the Gospel meet human needs today? There are six dark areas in the world of mankind that desperately need the light of the Gospel.

There is the dark area of uncertainty. The world is suffering from insecurity. Many are uncertain even of the Scriptures. Some scholars say that the Bible is made up of fact and embellishment and that it is their responsibility to differentiate between the two.

I have profound respect for scholars, for by their labors much of the darkness and ignorance has been dispelled. But they overtax my credulity when they tell me what part of the Bible to accept and what part to reject. I cannot believe their pronouncements as infallible any more than I can believe the unexamined concepts and dogmatic utterances of men who are not scholars. The Scriptures do not need to be demythologized as Bultmann advocates, but studied and allowed to speak to us in the light of God's full revelation in Jesus Christ.

Archimedes said that he could move the earth with a long lever and a fixed fulcrum. We have a sure word in prophecy and in a Person. There need not be any uncertainty about the reliability and authority of the Bible. It has been authenticated by Jesus Christ Himself who spoke as one having authority and not as the scribes. Let the Bible be the Bible. Let God speak to us through every part of Scripture — prophecy, poetry, parable, philosophy, history, signs and symbols, types and shadows — until the light of the glorious Gospel of Christ who is the image of God shines unto us. To be sure of the Gospel is to be sure of the Scriptures for Jesus says, "These are they that testify of me." He died, was buried, and rose again, according to the Scriptures.

There is the dark area of human loss. To be a sinner is to be separated from God, and to be separated from God is to be lost. But present evil conditions have compounded the problems of sin. If there are degrees of loss, man is more lost today than ever before.

Man A Computer
Man is a computer. Mathematical rationalists have concluded that the universe is a machine. Man produces a machine that can out-perform him. The machine becomes all important and man's dignity and worth are lost. Rene Descartes came up with a remarkable definition of the self, a definition which is both clearly true and utterly foolish: "I am a thing that thinks."

Man is a comfort seeker. He wants to be accepted by the group. He refrains from saying or doing anything that will express his individuality. He has neither courage nor conviction. He drifts. According to Paul he is "conformed to this world." Man is lost in the assembly line. He is more a number than a name. The big operation dwarfs him. A sense of terrible loneliness lays hold upon him. Who knows and loves him? Who appreciates him as a person?

Darwinism is the theory that man is an animal of high class, but only an animal. Many have accepted the theory as a fact. A Gilbert and Sullivan opera commented "Darwinian man, though well behaved, at best is only a monkey shaved."



GILFOY GRADUATES — First Row — L to R: Diana Thomas, Sandy Hook; Mary Patricia McNair, Durant; Linda Lou Marlar, Durant; Geraldine Moak, McComb; Kay Madden McNair, Jackson; Bonnie Stegall Galloway, Wesson. Second Row — L to R: Nita Clark, Forest; Mary Carol Gray, Durant; Sandra Spence Mulkey, Winnsboro, Louisiana; Jana Seale, Purvis, Thelma Givens, Citronelle, Alabama; Barbara Pou, Philadelphia; Shirley Phippen King, Hattiesburg; Alice Heflin Cottrell, Lake; Jane Ellen Sinclair, Prentiss; Connie Sue Jackson, Jackson. (not pictured): June Linville Boykin, Jackson. (Picture courtesy of Jackson Daily News).

17 Graduate From Gilfoy School of Nursing

Seventeen students of the Gilfoy School of Nursing, Mississippi Baptist Hospital, Jackson, were graduated Sunday, May 27, 1962, in exercises held at Ridgecrest Church, Jackson.

The commencement speaker was Dr. George Purvis, well known orthopedic surgeon, who recently served as chief-of-staff at Baptist Hospital. Paul J.

The tragic result of his thinking is that man is degraded to the level of beasts of the field. There is no purpose for his being or meaning in his existence. He is utterly lost and every perception and endeavor is destined to futility.

The Gospel is an announcement to man that he is more than an animal, that he was made in the image of God, that he is above beast or bug, that he is capable of fulfilling God's purpose for him. It further declares that everybody is somebody, more than a number, more than a machine, more than a drifter or conformist. God knows and loves everyone as a person. He proved this love in sparing His Son, but delivering Him up for us all. God commends (proves) His love toward us in that while we were yet sinners Christ died for us (Romans 5:8). "The Lord laid on him the iniquity of us all" (Isaiah 53:6). God is seeking always to bring each man not only to realize what he is as a sinner but what he may become as a saint. When man "comes to himself" and accepts the fact that he is one whom the Father loves, and for whom Christ died, and trusts the Lord Jesus Christ, he has promise of life, that life that now is and of that which is to come. The sin problem is solved; the lost is saved.

Dark Area of Guilt
There is the dark area of guilt. The Freudian probe has unveiled "an abyss within man, full of new embarrassments and a new terror." The number of emotionally disturbed and mentally sick people is increasing at an alarming rate. A vast proportion of our population depends on sedatives and tranquilizers for "peace of mind." Sin is to blame for much of this wretchedness. But the Gospel gives assurance of complete forgiveness and leads into the land of beginning again. It furnishes a basis on which to work out life's problems and bestows a new dynamic for "the living of these days."

There is the dark area of unrighteousness. This is an age of low morals and high crime. Nietzsche said, "Unless the Christians show that they are redeemed, I will not believe in their Redeemer." But Christians can and should do exactly that. The Gospel was given "that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit" (Romans 8:4). The pure, consistent, starry life of a Christian is the Bible's clearest interpretation, Christianity's unspeakable argument and the community's greatest asset.

Another dark area in the world today concerns human relations. Technology has so changed the world that human beings must somehow live in a new intimacy. Hatred between races, strife between capital and labor, oppression and injustice among nations cannot continue where the Gospel idea prevails. Man's relationship to man is not like two dots on each end of a line. Rather it is like the base angles of a triangle with God at the apex. No human relationship is right without God as the third party.

"Beloved, if God so loved us, we ought also to love one another," hospital administrator, and Miss Flora Posey, director of Nursing Education, presented the pins and diplomas to the students.

Awards were presented to the following students:

Miss Jane Ellen Sinclair — Best All Around Student.

Miss Connie Sue Jackson — Valedictorian.

Miss Barbara Pou — Maternity Nursing.

Miss Jane Ellen Sinclair — Operating Room Nursing.

Miss Jane Ellen Sinclair — Pediatric Nursing.

Five students graduated with honors, having maintained a

"B" or better average during the three years of nursing education. These students were:

Miss Mary Carol Gray, Miss Connie Sue Jackson, Mrs. Kay Madden McNair, Miss Barbara Pou, and Miss Jane Ellen Sinclair.

Members of the graduating class included:

Mrs. June Linville Boykins, Lyon; Miss Nita Faye Clark, Forrest; Mrs. Alice Heflin Cottrell, Lake; Mrs. Bonnie Stegall Galloway, Wesson; Miss Thelma Givens, Citronelle, Ala.; Miss Mary Carol Gray, Durant; Miss Connie Sue Jackson, Jackson; Mrs. Shirley Peppen King, Hattiesburg; Mrs. Kay Madden McNair, Durant; Miss Linda Marlar, Durant; Miss Geraldine Moak, Summit; Mrs. Sandra Spence Mulkey, Winnsboro, Louisiana; Miss Barbara Pou, Philadelphia, Miss; Miss Jana Seale, Purvis; Miss Jane Ellen Sinclair, Prentiss, and Miss Diana Thomas, Sandy Hook, Patricia McNair, Durant, Mississippi.

other" (1 John 4:11). The Gospel which we believe demands that we regard every man as a person with dignity and possibility. And Jesus says, "Thou shalt love thy neighbor as thyself" (Matthew 19:19). He further declares, "A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another" (John 13:34). We not only should love others as much as we love ourselves, but we should love them more. Jesus loved us more than He loved Himself in that He laid down His life for us. His commandment to us is, "Love one another as I have loved you."

One of my members, Orville Hoober of the Nashville Fire Department, died recently while fighting a fire. He was a genial, genuine, generous Christian. In the district where he served, all the people loved him, especially the children. He was always giving them something — a smile, a mint, candy, shoes, clothes. When he died the children of the community — colored and white — put together their pennies and bought a wreath of flowers to express their abiding affection and appreciation.

Whole World Afraid

Finally, there is the dark area of the "space probe." The whole world is afraid that man's new power to colonize the stars will turn demonic and destructive. Bomb and fallout shelters are being constructed everywhere. Billions of dollars are spent annually not only to increase our retaliatory power in case of attack but also to develop an interception system to keep the enemy weapon from reaching us.

Now the Gospel is the power of God. It is greater than the power of all the modern rockets of all the nations combined. If the Gospel were believed and received the world around, if the Gospel idea prevailed at the United Nations and among lawmakers everywhere, if the Gospel were to inspire the world's thinking and to mobilize the world's power, a new day of peace with justice would dawn upon us and the new powers of science would become a blessing to all mankind. So with hope let us proclaim this glorious gospel to every creature.

There has never been a time when Christians were in the majority. Dr. Baker James Cauten tells us that the world is less Christian today than it was a decade ago. One-third of the world's population is under the heartless and criminal rule of Communism. Terrible judgment is about to fall upon the world because of Christians' failure to bear a faithful witness and because of the gross wickedness of the people. We must intensify our mission effort at home and abroad.

While we hope, work, pray and wait for a brighter day, the Gospel banishes fear, Jesus said to John, "Fear not: I am He that liveth and was dead, and

behold I am alive forevermore" (Revelations 1:17, 18). Christians are not afraid to live, to think, to suffer, to die. Nothing can separate us from the love of God which is in Christ Jesus our Lord. And One Day the kingdoms of the world shall become the kingdom of our Lord and His Christ.

Protestantism's 'Largest' Church Being Erected

SAO PAULO, Brazil (RNS)

— Cornerstone for a 23,000-seat Evangelical Pentecostal church was laid here in the country's leading industrial center. Sponsors of the new structure say it will be the largest Protestant church building in the world.

The church's pinnacle will rise some 400 feet high and will be topped by an open Bible of concrete, measuring about 50 feet wide and 45 feet high.

Auxiliary units to be erected with the church include a primary and secondary school, library, maternity hospital and dispensary. The project is expected to be completed in 1964.



Dr. Damon Vaughn

Home Board Lifts

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gregation, and the church's ability to amortize the loan while continuing to meet its current operating and mission budgets.

During recent months the Home Mission Board has helped approximately two churches per day in financing their buildings. As of April 30, loans were outstanding from the board's several funds to 931 churches in the total amount of \$10,489,219.48.

"behold I am alive forevermore" (Revelations 1:17, 18). Christians are not afraid to live, to think, to suffer, to die. Nothing can separate us from the love of God which is in Christ Jesus our Lord. And One Day the kingdoms of the world shall become the kingdom of our Lord and His Christ.

Revival Dates

Indian Springs (Perry): June 10-15; Preacher, Rev. Ed Williams, full time evangelist; singer, Buddy Parer, pianist, Mrs. DeVon Byrd, pastor, Rev. DeVon Byrd.

New Academic

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cial distinction. He received the M. A. degree from Tulane University and the Ph. D. degree from Louisiana State University. He has also done post-doctoral research at Yale University and the Library of Congress.

Dr. Huchabay served as Chairman of the Department of English of Louisiana College from 1955-1958 and as Associate Professor of English at Mississippi State University from 1958-1961. In July of 1961 he became Chairman of the English Department of Hardin-Simmons University.

Dr. Huchabay has distinguished himself in educational circles with a number of outstanding publications.

Dr. Huchabay is married to the former Rosemary Wilcox. They have one daughter two years of age.

Dr. Huchabay will assume his duties at Carey College on August 1.

May SBC

(Continued from Page 1)

Rough here included \$1,481,073 as being received, through designated channels during May, 1962. This was less than \$2000 more than the amount by this means received during May, 1961.

For 1962 to date, Cooperative Program income stands at \$7,750,089 compared with \$7,177,146 at the five-month mark of 1961 — a gain of 7.98 per cent.

Designations, which are \$11,872,920 for the year 1962 thus far, run 11.03 per cent more than the \$10,692,934 reported at this stage a year ago.

Total collections through both means — undesignated (Cooperative Program) and designated — stand at \$19,623,010, up 9.81 per cent over the five-month, 1961 amount.

Disbursements to agencies thus far in 1962 include \$13-1-3 million to the Foreign Mission Board and \$3,326,626 to the Home Mission Board. No other agencies have reached the million mark.



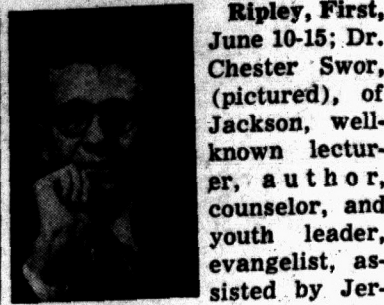
Dr. Robert S. Magee

RECEIVE DOCTORATES

At the New Orleans Seminary commencement exercises on May 18, four men from Mississippi received Doctor's degrees: Damon Vaughn, Laurel, pastor of Magnolia Street Church, Laurel, Th. D.; John Flowers, of McComb, now pastor of First Church, Senatobia, D. R. E.; and Robert S. Magee, of Collins, now pastor of First Church, Carthage, Th. D. degree. Billy E. Simmons, pastor Bogue Chitto Church, Pike County, Th. D. degree.



Dr. John Flowers



Sessions Open

(Continued from Page 1)

ready here, and numerous others will be arriving tonight and tomorrow.

The exhibit hall at the Civic Auditorium is open and every agency of the Convention, as well as a number of state agencies and institutions have set up attractive and interesting exhibits. Already the hall is continually filled with messengers and visitors, browsing through the exhibits, talking to missionaries and denominational workers, and meeting friends, many of whom they have not seen since the last convention, or even longer.

Weather in San Francisco is cool by Mississippi standards, and a wrap or a light top coat is a necessity for comfort, especially at night.

Everything is in readiness, large crowds are here, and there is in the air an anticipation of a great and glorious convention session. While some serious problems face the messengers, it is felt by most persons with whom we have talked, that the Spirit of God is going to lead this convention to clear thinking and wise decisions, and that there will be unity and fellowship in the sessions, despite the divisive issues.

Foreign Mission

(Continued from Page 1)

Orient, Richmond, Va.

To young people, needs and accomplishments of Baptist work in Hong Kong will become a reality through the study of Jaxie Short's book, "Fragrant Harbor." Centering on the theme of Christian Education in this area, Miss Short, Southern Baptist Missionary, has utilized a fictional character in telling her story.

"To tell the truth," for intermediates, employs fiction to relate the mission story of Taiwan. Mrs. Donald Culpepper, the author, is a Southern Baptist Missionary to that country.

Juniors will study Miss Christian's "The Talking Snowman," presenting work in Korea. She has told something of the country, people, customs, beliefs, denominational work, and Korean missionaries.

Primaries will study "Kenji And The Lost Kite," by Anne Martin. The brief text and two-color photographs tell the story of Japanese children through the eyes of Kenji. Miss Martin is a Southern Baptist Missionary to Japan.



Dr. John Flowers

42 Men Ready

(Continued from Page 1)

The Crusade ten Baptist students from Mississippi colleges will spend the summer serving as student missionaries.

The Mississippi Baptist Convention Board has approved the "adoption" of Montana as the area where it will center its pioneer mission work and this relationship has been worked out with the Home Mission Board, Atlanta, and the Colorado Baptist General Convention, of which the Montana Fellowship is a part.

There are presently 23 Southern Baptist Churches and five missions in Montana.

To answer this question we must go back almost two hundred years to the rise of modern liberalism as it broke away from the conservative theology of the Reformation. In its extreme form this school of thought applied the rules of an exact but infant science to the basic elements of the Christian religion. Every tenet of its faith was put under the microscope of a humanistic philosophy which made man's intellect the measure of all things. That which did not conform to its preconceived standards was rejected from religious truth. The Bible was emasculated. Biblical supernaturalism was cast aside as the superstition of a credulous age. Even the person and work of Christ were hailed before the bar of pure reason. Some went so far as to deny that Jesus Christ ever lived, making Him the figment of the imagination of a learned Jew named Paul.

Let it be noted at this point that the Christian forces prior to the nineteenth century also failed to speak with challenge to its world system. Scholastic Protestantism of the seventeenth and eighteenth centuries was orthodox enough, but it was dead. Present-day Christianity should take its cue from this experience. It is desirable to be orthodox. But it must be an orthodoxy which is aware of the relevant to the needs of its time.

Liberalism in America

By the beginning of the nineteenth century liberalism was firmly established on American shores. Here it largely took the form of seeking to interpret the Biblical record in terms of pure reason, science, and historical criticism of the Scriptures. It reached its extreme form of Modernism which ruled out the supernatural in favor of religious humanism or theistic naturalism.

Quite naturally American liberalism did not proceed without a struggle. Its conflict with theological conservatism reached a climax in the 1920's in the Modernist-Fundamentalist Controversy. From this conflict Modernism emerged with a claim of victory.

How may we analyze this theological struggle? Obviously three elements were involved: physical science, philosophy, and the Christian religion. Now each of these is a legitimate field of inquiry, and is related to man's total experience. Physical science deals with demonstrable facts and investigative theories in nature. It is concerned with cause and effect in the continuity of natural truth. Philosophy is concerned with the data produced by physical science and experience. It seeks to relate the whole to a single principle which will explain the universe in its component parts. The Christian religion, on the other hand, is concerned with man's quest after God and His redemptive will and work. It involves the establishing of a personal communion between an infinite, holy God, and a finite, sinful man. In short, science deals with causality, philosophy with rationality, and religion with personality.

Now there need be no conflict between these three areas of man's experience. They pursue different tasks, but they seek the same goal, truth. Each has its own basis of authority, method of procedure, criteria for evaluating truth, and means of drawing its conclusions with regard to Reality. Each is autonomous within its own realm. There is no conflict between truth as derived from science, philosophy, or religion. For all is of God. Conflicts in interpretation may appear at a given point in the quest after truth. But when each has done its full work they will be resolved in God who is all in all.

The conflict comes when either seeks to impose its autonomy on the other. This is not to say that "ne'er the twain shall meet." The Christian religion is not irrational. Nor is physical science unconcerned with personality. Philosophy is entwined in both. But when either of these seeks to become the final authority in the other realms, conflict is inevitable.

A classic example of this is religion's effort to deny the discovery of Galileo that the universe is heliocentric rather than geocentric. Religion should never pose as the final

Blue Mountain Laymen-Leaders Workshop Coming

A Laymen-Leaders Assembly and Church Choir Workshop will be in progress next week, June 11-15, at Blue Mountain College.

Sponsored by the Bible Department of Blue Mountain College in conjunction with the Baptist churches of north Mississippi, the workshop will be open to all denominations.

Dr. Chester Swor of Jackson, nationally known lecturer and author, will be the inspirational speaker.

The workshop will include lessons in choir directing and group singing, lectures on building a home, a college credit course on the life of Christ, a WMU course, lectures by leading ministers and laymen, and an inspirational period each day.

authority in physical science.

Now if this be true in the one case, it should be true in the others. Of course, religion may become the field of inquiry for both science and philosophy. But neither should demand that religion forsake its own autonomy to adapt itself to theirs. It is at this point that the Christian religion has suffered the most. Its right has been challenged to speak authoritatively in its own realm to a world system which bows at the altars of physical science and pure reason.

The Bible and Authority

We have seen that the roots of modern liberalism stem from the invasion of the realm of the Christian religion by physical science and philosophy. And the first attack was upon the Christian religion's source of authority, the Bible. Now the Bible has nothing to fear from either science or philosophy. But its interpreters should insist upon its authority in the realm of religion. This authority is neither legal nor mechanical. It is spiritual and experiential. The Bible is authoritative in the Christian religion because its message is authenticated as it meets and satisfies the deepest needs of the human soul. In this realm neither science nor philosophy is qualified to speak the final word.

The Bible is not afraid of historical criticism. It was wrought out in history. It has stood the legitimate tests of the criteria of authentic history. Neither does the Bible fear the research of science. There is no proved fact or tenable theory in the realm of science which does not find a compatible atmosphere in the pages of the Holy Scriptures. The Bible need have no fear from comparative religion. In literary criticism it is axiomatic that in multiple accounts of the same event the simplest account is the most reliable. Applying this simple rule to the related accounts among ancient peoples of the creation and the flood, it will be seen that the simpler Biblical accounts relate to Jehovah that which other accounts describe in a pagan religious atmosphere.

No, the Bible fears neither science nor philosophy except as they seek to impose upon it their autonomy. To deny the supernatural in the Bible is for science and philosophy to say dogmatically what God can or cannot do because it does not submit to their standards of authority. This is neither scientific nor philosophical. For science to discount the miraculous on the basis that it is contrary to natural law is for it to conclude that it knows all of the laws of nature. This denies the very basis of science.

MORE upon which scientific inquiry proceeds. And physical science in the last twenty-five years has uncovered too many natural laws hitherto unknown to man, for it to declare arbitrarily by what laws God can or cannot work. It would be far more scientific to say that neither science nor philosophy has a criterion by which to judge the supernatural. Such a judgement belongs to the autonomy of religion.

This same principle applies in the realm of Christology. Neither science nor philosophy is qualified to say how God can invade history to work out His redemptive purpose, the method He must employ, and the means whereby He would authenticate the unique deity of the Son of God. This involves the virgin birth, vicarious death, and bodily resurrection of Jesus. Had this simple "ground rule" been observed



TOP ROW, left to right: Bonnie Miles, Susan McGlamery, Jo Ann Huff, Carolyn Cooper, and Eleanor Grace Polk. Bottom row, left to right: Charles West, Jimmie Poole, Doug Bain, Arthur Blessitt, and Rev. and Mrs. Robert Pearce.

Mississippi Missionaries To Witness In Montana

Mississippi's summer missionaries for Montana include the following: Miss Bonnie Miles, Grenada; Miss Susan McGlamery, Ripley; Miss Jo Ann Huff, Taylorsville; Miss Carolyn Cooper, Yazoo City; Rev. and Mrs. Robert Pearce, Hattiesburg; Charles West, Yazoo City; Jimmie Poole, DeKalb; and Doug Bain, Starkville.

All of these young people have been enlisted through the efforts of the Mississippi-Montana Missions Committee of the Mississippi Baptist Convention as a part of Mississippi's program to assist in the development of Southern Baptist work in the pioneer state of Montana.

Miss Miles is being sponsored by her home church, First Church, Grenada. Miss McGlamery is being sponsored by her home church, First Church, Ripley; Miss Cooper and Mr. West are being sponsored by their home church, First Church, Yazoo City; Mr. Poole is sponsored by his college church, the Main Street Church, Hatties-

burg; and Rev. and Mrs. Pearce are being sponsored by First Church, Hattiesburg. Miss Huff and Mr. Bain are being sent from funds provided through the special Mississippi-Montana Mission offering.

Mr. Pearce will serve as summer pastor at Lewistown Mission, and he and Mrs. Pearce will conduct Bible schools, visitation, religious surveys, etc. in that area.

Mr. Bain will spend approximately the next 15 months helping to revive the work at Miles City and serve as pastor there.

Mr. West will serve as summer pastor for Opheim Mission. The other summer missionaries will work in Vacation Bible Schools, visitation program, conduct religious surveys, and work in camps.

Home Mission Board

Arthur Blessitt, senior at Mississippi College, is a Home Mission Board summer missionary for Montana. His assignment will be to organize new Southern Baptist work in Anaconda.

While Arthur's parents now reside in Bastrop, Louisiana, he

considers the Linn Church of Daddsville, Mississippi, as his "home church." The Linn Church has voted to participate financially in Arthur's work this summer. Rev. J. I. Jacobs is pastor of the Linn Church.

Miss Eleanor Grace Polk of Clinton will be serving in a unique capacity as one of Mississippi's summer missionaries in Montana. During the school year Miss Polk is connected with the Clinton school system which leaves her the summer months to participate in other activities. This year she has chosen to invest her time in organizing and supervising Vacation Bible Schools, directing and supervising other promotion work such as study courses, census taking, enlistment and enlargement campaigns, etc., in the pioneer area of Montana.

Miss Polk will be in somewhat of a "tentmaker" capacity in that she is assuming responsibility for her living expenses while investing her time in this capacity.

She is a member of the Clinton Church.

theory would have been spared much needless conflict.

Liberal Victory Shortlived

At this point let us return to our sketch of liberalism. Modernism's claim to victory was short-lived. For the depression of the 1930's and the war of the 1940's produced what was called a group of "chastened liberals." Conclusively man was not the measure of all things. The shallow optimism of liberalism was engulfed in a death dealing pessimism. Man revealed himself as the helpless, sinful creature that he was. Modernism was forced to retreat from its extreme theological liberalism to seek a more realistic base of operations. And chief among those who called for the retreat were Karl Barth, Emil Brunner, and Reinhold Niebuhr. It was a call back to a Bible-centered theology. This resultant theology is called Neo-Orthodoxy. It is the theologian's effort to deal with the dilemma of liberalism. The term "Neo-Orthodoxy" indicates that it is an effort to return to the conservative orthodoxy of the Reformation.

Neo-Orthodoxy bases its position on a Bible-centered theology, the transcendence of God, the sinfulness of man, and God's redemptive purpose and work through Jesus Christ. But Barth and his colleagues rendered a decided service to the cause of theology by calling extreme liberalism back to the Bible as its center. The present problem is that liberalism did not fully respond. For Neo-Orthodoxy is orthodoxy with a difference. It is the half-way point between the conservative theology of the Reformation and the extremes of modern liberal theology.

The following analysis will not be accepted by many Neo-Orthodox theologians. There are varying positions within this field. But it does touch generally upon its salient points.

Neo-Orthodoxy in its extreme form makes its claim to orthodoxy, but is it a valid claim? It avows to be a Bible-centered theology. But it still tends to make the Bible subservient to the autonomy of physical science. It speaks of the transcendence of God. But it insists that the supernatural shall be subject to a natural interpretation. It sees man as a sinful creature. Yet it poses the intellect of man as the final judge in the operations of God. It holds that God has invaded history for His re-

demptive work. But it interprets this invasion and work in terms contrary to the teachings of the New Testament both linguistic and historical. Where it cannot explain these events in terms of natural law, it employs existentialism to resolve the problem between eternal truth and historic phenomenon. The result is called "faith," by which it means that some elements reach beyond understanding. But in the overall it is a faith which is subservient to knowledge. And this denies the very meaning of faith.

The current addition to this theology is known as Bultmannism, which has been aptly described as Neo-Orthodoxy's relapse into liberalism. Thereby is introduced into the language of theology the "myth" theory to explain the supernatural. That which does not adapt itself to natural law is interpreted as not belonging to the realm of history in its commonly accepted sense. It is a historic truth, but not history, designed to teach a theological truth. Thus, for instance, the so-called "myths" of creation and the miracles of Jesus are not the history of the events but interpretations thereof. The virgin birth of Jesus is not a virgin birth at all. It simply means that God has invaded history for the purpose of redemption. The resurrection of Jesus simply means that His spirit survives death.

Suffice to say that Bultmann has not said the last word in this matter. A welcome trend in theology is back toward the center. Even some of Bultmann's own students are endeavoring to correct his extremes.

Admittedly such a theology is an effort to satisfy the "modern mind." But in satisfying the "modern mind" does it meet the needs of the eternal soul? It tends to remove the mystery from religion. It is open to question as to whether or not such a theology satisfies the "modern mind."

If the "modern mind" analyzes such a theology it is left with more questions than answers. How else could God reveal Himself through His Son than through a virgin birth? When science itself lives on faith in the unknown, how can it deny such a faith to others? If science does not know all of God's laws, who is to say that the supernatural must conform to the natural? In what way is the survival of Jesus' spirit after death different from those of Buddha, Mohammed, or Gandhi? And it is not different, how does one explain the power of the Christian movement in history? Can the "modern mind" leave these and other questions unanswered? There is an answer to each of them. But such a theology is incapable of giving it.

This brings us back to our original proposition. There is an answer to every problem of the "modern mind." Some of the answers are to be found in physical science and philosophy. But not all. When they have said their final word, the most fundamental questions of life remain. And their answers are to be found in the realm of religion, specifically the Christian religion.

Theological Problem

Where do Southern Baptists stand in relation to the theological conflict that has characterized the modern era? They were scarcely touched in the Modernist-Fundamentalist Controversy. This is explained by the fact that in its midst Southern Baptist firmly positioned themselves in the conservative role which has always characterized their theology. In 1924 when the battle raged the fiercest, Southern Baptists appointed a committee to study the matter. This committee was composed of some of their ablest theologians whose chairman was E. Y. Mullins. In 1925 the committee made its report. In its preamble were the following words: "The present occasion for the reaffirmation of Christian fundamentals is the prevalence of naturalism in the modern theology and preaching of religion. Christianity is supernatural in its origin and history. We repudiate every theology of religion which denies the supernatural elements of our faith." The committee's report was adopted as "a

statement" of "The Baptist Faith and Message." And for the time being the issue was settled.

The rise of Neo-Orthodoxy received scant notice from Southern Baptists. But in recent years a few of their theologians have recognized the contribution which it seeks to make to the theological scene. There have been some efforts to adjust Southern Baptist faith to its position. From time to time these efforts have produced expressed concern among many Southern Baptists.

The question which I would raise is as to whether or not Southern Baptists' greatest contribution to the present theological dilemma lies in this direction. Neo-Orthodoxy is the product of a return from the extremes of modern liberalism toward a Bible-centered theology. We have seen that it stopped at the half-way mark.

Is not the role of Southern Baptist theologians that of saying, "Here is a people who never left the Bible as the center of its theology. In the light of the failure of present-day Christianity to speak effectively to modern man, we invite you to re-examine your position. Let us pursue truth together, but let us do so within the full autonomy of the Christian religion. With the Bible alone as the center of our theology, recognizing that God is both transcendent and imminent in His universe, that man is a sinner lost from God and unable by his own powers to comprehend or effect a reconciliation with God, let us go forth to proclaim that God in the person of Jesus Christ has invaded history in a manner clearly set forth in the New Testament to redeem both man and His universe to Himself."

Will such a call be heeded? Southern Baptists can only call and wait and hope. But even so, let them resolve to be God's witness in this crisis hour. Someone has said that Southern Baptists are God's last hope in this generation. They have not so proclaimed themselves. But if they are, let them be worthy of the mantle which such a declaration offers to them. If so, as I see it they must first resolve any problems within their own theological position. Four things I would suggest.

Four Suggestions Offered

Southern Baptists must reaffirm both in faith and practice their time-honored belief in the priesthood of all believers. But our concern at this point is with the privilege of determining what they believe. In this light the priesthood of all believers simply means that every believer has the right and responsibility to read and interpret the Bible as he is led of the Holy Spirit.

It is not likely that Southern Baptists will knowingly and willingly relinquish this cherished principle. But in their zeal for the faith they could unwittingly do so. For this article of their faith does not mean that every believer has the right to interpret the Scriptures as I think that he should. In recent days of theological disturbance one editor has suggested that perhaps Southern Baptists need a creed. As in the days of Doctor J. B. Grambsell, Southern Baptists were not willing, nor are they now, to wear a blind bridle, so today I do not believe that they are ready to wear a theological straight jacket.

Now this principle does not mean that, like the cowboy, Southern Baptists should mount their theological horses and ride off in all directions. Each Southern Baptist is to interpret the Scriptures as he is led by the Holy Spirit. He must be certain that he is not led by some other spirit. God is not the author of confusion. Nor does the Holy Spirit deny Himself. The entity of Southern Baptist theology and faith for one hundred and seventeen

years would indicate that the Holy Spirit has led in their scriptural interpretation. They must continue to let Him do so. Any personal interpretation that tends to depart radically from their historic position should be carefully evaluated. For the priesthood of believers involves not only privilege but responsibility.

Again, Southern Baptists must recognize and practice the principle of unity in diversity. The unity within the faith of Southern Baptists is a modern theological miracle. With no creed to bind them yet they have remained remarkably one in their basic body of beliefs. This has been due largely to two things: their restricted geographical location and their insistence upon the New Testament as their final rule of faith and practice.

It is natural, however, that their principle of the priesthood of believers would also result in varying differences in interpretation. The marvel is not that these differences are so many but so few. For the most part they have been sectional, although this is not always true. An analysis shows that there are also decided differences within given sections of the Convention's territory. When the Southern Baptist Convention extended beyond its traditional boundaries to become truly a national convention, its constituents encountered many different modes of theological thought. This has served to enlarge the field of differences.

Is there such a thing as "the Baptist belief?" For the past year it has been my privilege to write upon request a little column which we have chosen to call "Baptist Beliefs." Some time ago one of our editors received a letter asking if this was "the Baptist belief." The editor wisely replied that it was not. Even though written by the president of the Southern Baptist Convention, it was but one Baptist's effort to state what he believed. And though this statement of the subjects treated probably approximated what is believed about them by most Southern Baptists, it was not intended to be a statement of "the Baptist belief."

When one speaks of "Baptist doctrine" he is usually understood. There are Baptist Confessions of Faith. Southern Baptist seminaries have their Abstracts of Principles. The Convention itself adopted a statement of "The Baptist Faith and Message." But none of these is a creedal statement binding upon all Southern Baptists. They still hold to the priesthood of believers which extends to every Baptist both the privilege and responsibility of interpreting the Scriptures for himself.

Southern Baptist Unity

What, then, is the cohesive force which holds Southern Baptists together doctrinally? It is their time honored principle of unity in diversity. This does not mean doctrinal indifference nor a theological hodge-podge. It means that each Southern Baptist extends Christian charity to those with whom he differs. It means that he recognizes the integrity of these with whom he honestly disagrees. By this principle Southern Baptists have been agreeable in their disagreements. They have resolved their differences in the greater unity of purpose as stated in their Constitution of "eliciting, combining and directing the energies of the whole denomination in one sacred effort, for the propagation of the Gospel." It is thus that Southern Baptists have and will continue to preserve their unity and strength.

It should be remembered, however, that this principle of unity in diversity impose upon every Southern Baptist a sacred trust. The emphasis should be placed upon "unity," not "diversity." Liberty is no exception. (Continued on Page 6)

VIRGINIA BUILDS — The Baptist General Association of Virginia has a new office building in Richmond. Occupied this year, it cost over half a million dollars. The two-story building is located on Monument Ave. a mile west of the building housing the Southern Baptist Convention Foreign Mission Board. (BF) Photo

The Wine Bill and the Liquor Problem

The "Wine Bill" issue has been settled. To the satisfaction of hundreds of thousands of Mississippians Governor Ross Barnett vetoed the bill. This was a most difficult decision for him, because of the political issues involved, and because of the strong pressures from the Wet forces.

We believe the governor did the right thing, and that the reasons he gave for the veto were sound. He deserves the commendation and thanks of every person in Mississippi who is opposed to liquor. The Baptist Record gladly joins with others in expressing appreciation for his action.

Critics are saying that the veto did not solve the "liquor problem" of Mississippi. This may be true, but at least the problem has not been made worse. It would have been made infinitely worse had the bill become law.

Problem Can Be Solved

The "liquor problem" in Mississippi could have been solved by the recent legislature if more of the legislators had accepted the fact that there is more than one alternative to the present situation.

One of the misleading arguments the Wets have been making is that the people of Mississippi have only one alternative in the matter of liquor in Mississippi. They say that the state must either accept legalized liquor, or allow the present unsatisfactory state of affairs to continue.

It was evidently on this basis that many of the legislators in the recent legislative session acted. Most of the law makers (and many other people) do not seem to recognize that there is a third choice in the matter... that is law enforcement. Why do we have to accept the idea that when dealing with liquor, we must have either legalization or lawlessness?

The laws of Mississippi can be enforced. They are being enforced in some areas. Had the legislature faced this issue squarely (as many legislators did), it could have done something about this third choice, and could have so strengthened the laws that better enforcement would have been the result. For example, why could there not be a law making mandatory the seizure and destruction of liquor being transported into our state? Under Mississippi law, alcoholic liquors are not property, and have no property rights. The destruction of liquor being transported into the state would very quickly solve a large part of the liquor problem. Wholesalers and manufacturers would quit shipping it.

We commend every legislator who fought for the preservation and enforcement of our prohibition laws, and every officer of the law who faithfully seeks to enforce them. We also commend every citizen who has worked to preserve these laws.

Time For Action

However, the time has come for further action. Those who favor a dry Mississippi should not be satisfied simply to keep the prohibition laws on the statute books, but should begin concerted action to bring about enforcement of those laws. We can be certain that the Wet forces will continue their drive for repeal. The Drys should be just as aggressive, and should begin to work now to get the next legislature to pass laws which will bring about better enforcement of the prohibition statutes. To accomplish this, those who oppose liquor should begin now to think, plan, talk, work and pray. It is time for vigorous action to make Mississippi truly a dry state.

We have read with interest the statements of some who favored the wine bill in which they declare that all they were asking for was "local self-government." They say they believe that each community should have the right of self-determination. We do not believe these individuals actually favor such a policy of state law. Would they be willing for each community in Mississippi to decide whether it wanted to integrate its schools? The answer is obvious. The governor was completely right when he stated that when high moral principles are concerned local self government must yield to the will of all of the people of the state.

Urgent Enforcement

We believe that the will of the majority of the people of Mississippi has been done in the matter of the wine bill. Now let those same people go further, and urge the governor, and every elected enforcement officer in every county in the state, to enforce the existing laws, and thus drive the liquor scourge out of the state.

The governor alone cannot do this. He needs the backing of every citizen who opposes the liquor traffic. Of course, when local officials refuse to enforce the law, or allow enforcement to break down, then the governor has a responsibility to step in and take action. In some areas, he evidently needs to take such action now. If he does that, he should be assured of the support of hundreds of thousands of Mississippi citizens, who want Mississippi's prohibition laws enforced.

We hope that such action will be the governor's next step. Meanwhile let every Christian citizen in the state begin working at once to secure better enforcement throughout the state.

GUEST EDITORIAL

Baptists and the Future

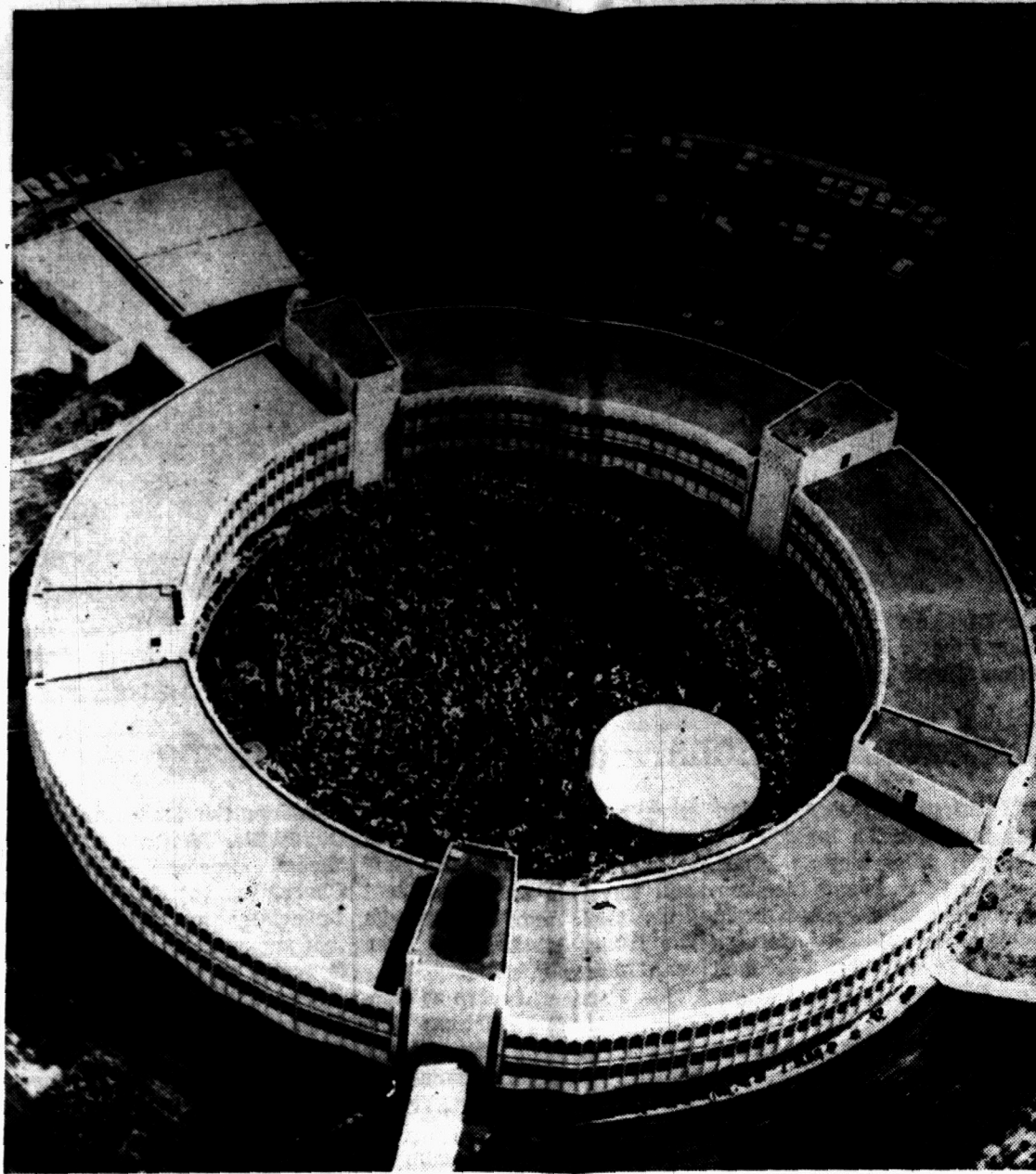
By JACK L. GRITZ

Editor, The Baptist Messenger, Oklahoma

Southern Baptists in our churches and denomination stand on the threshold of our greatest opportunity of service to God and man. In His infinite wisdom God has brought us among His people to this hour in order to accomplish His divine purpose through us. Whether or not we shall fulfill our high destiny is ours to determine, but there can be little question that we are riding the wave of the future.

For example, American society and world civilization in general are moving toward the elimination of all class distinctions. This is sometimes called "the century of the common man." Baptists through all their history have been without class consciousness in their churches. The poorest common laborer and the wealthiest businessman have been equally welcome and at home in our services. Although we are sometimes described as a "middle-class denomination," the fact is that this description has meaning only because the membership of our churches cuts across all class distinctions and there are just more so-called middle-class citizens.

Another example is our democratic form of church government. Although communism is having a fearful inning, the tide of the future favors democracy. The open frank, free discussion of all issues and arrival at decisions by majority vote, which practices have always character-



DEDICATION OF AMERICAN BAPTIST HEADQUARTERS — VALLEY FORGE, Pa. — An aerial view of dedication ceremonies in the courtyard of the new American Baptist Convention headquarters building in Valley Forge, Pa., shows the unique circular construction of the \$8,000,000 building. The flat circle in the courtyard marks the site of a small chapel which will be built later. Dedication ceremonies which climaxed the annual denominational meeting included a speech by New York Governor Nelson Rockefeller, a Baptist layman, and a 20-mile "calvalcade of freedom" in which some 8,000 Baptists rode from Independence Square in Philadelphia to the new building. (RNS Photo).

New Books

WHITE WINGS OF SPLEN-DOR by Rosalee Mills Appleby (Broadman, 112 pp., \$1.95).

Mrs. Appleby, for 36 years a Southern Baptist missionary to Brazil, has retired and now lives in Canton, Mississippi. This new book by the veteran missionary and talented writer contains 102 brief devotional messages for personal or group use. Each message is complete on one page, and begins and ends with a Scripture reference. Anything Mrs. Appleby writes is a delight to read. And this book is inspiring as well as delightful.

BUT GOD CAN by Robert V. Ozmert (Fleming H. Revell Company, 126 pp., \$2.50).

"God tends to specialize in the impossible!" is the theme of this rousing, challenging book by the pastor of Atlanta's St. James Methodist Church and widely known Religion Columnist of the Atlanta Constitution.

THIS FAITH WE LIVE BY by James H. Jauncey (Zondervan, 157 pp., \$1.00).

"Practical" is the best adjective for this book on Christian living. The author, a highly educated scientist and engineer turned minister, is a native of Australia, who became a naturalized U. S. citizen in 1954.

THE RISE AND FALL OF THE ROMAN CATHOLIC CHURCH by F. Paul Peterson (The Convert, Clairton, Pa., 189 pp., paper \$1.50).

First published in Brazil, the book then issued in Great Britain before the U. S. edition appeared. The author has traveled in many lands, made a careful study of Catholicism, and knows the plans, purposes, doctrines, practices and fruits of papalism wherever it is found. The book has been condemned and the author challenged, but the facts are well documented and the conclusions are amazing and alarming.

ized our churches, have an increasing appeal for the people of our nation and the world. Autocracy and hierarchy, although some ecclesiastical leaders wish it otherwise, in the world at large are on the wane. Both at home and on the mission fields our church polity is in our favor.

Another example is our progressive spirit and attitude. While holding steadfast to New Testament truth we have never been afraid to experiment with new methods and techniques in trying to do the Lord's work. We have been quick to adapt new gadgets to religious purposes. In a technical age we are right at home.

With more members, better buildings, a good name, constantly improved organization, and increasing finances our future appears unlimited in the service of God. Of course, Satan will use many tricks to hinder and destroy us. But with hearts centered on doing God's will and warm with evangelistic and missionary concern for the unsaved everywhere we can win a great victory for God.

Now is the time for each Baptist to dedicate himself fully to the service which God has given him individually to do, and together we shall see a mighty outpouring of His grace and salvation!

THE GLORIES OF THE CROSS by A. C. Dixon (Eerdmans, 253 pp., \$3.00).

Reprint of a book published many years ago by one of the great preachers of the early twentieth century. This is a great preaching about the cross by one who believes that it is central in the message of Christ and His redemption. There are no doubts and questions and strange new philosophies here. This preacher presents Christ and Him crucified as the one hope of the world.

THE VACATION BIBLE SCHOOL IN THE LOCAL CHURCH by Gene A. Getz (Moody Press, 158 pp., \$2.95).

The author has a good grasp of a weekday VBS program, much of which has come out of what has been done by Southern Baptists. The book, designed as a textbook for students of religious education in other than Baptist schools, has a good month by month calendar for planning, etc. A discriminating Southern Baptist local church principal and/or pastor could receive good help from this book; however, the professional educational worker could probably use it to best advantage. (JH)

SAVED AND KEPT by F. B. Meyer (Good News, 64 pp., paper 50c).

Condensation of a book by a great English Baptist preacher of the early 20th century. Satisfying, strength-giving chapters on what we have in Christ and victorious Christian living.

THE UNCHANGED WORD BY LOUISE MC COMB (JOHN KNOX PRESS, RICHMOND, VIRGINIA, 30 pp., 60 cents).

Here is a pageant concerning the Word of God, its translations, and unchanging truths. The drama would be fine for use in celebrating the tenth anniversary of the Revised Standard Version.

CHEER UP BY AUGUST VAN RYN AND THE GOD WHO IS SUFFICIENT BY NORMAN B. HARRISON (GOOD NEWS PUBLISHERS, WESTCHESTER, ILLINOIS, 95 pp., 50 CENTS).

Between the covers of this small paperback book are two condensed books; it is a "One Evening" condensation. Both books are of devotional nature, suggesting that the individual look to the Lord for strength and support.

Baptist Forum

Missionary Needs Bibles In Modern English

Dear Friends,

We are returning to the mission field June 17th flying from Memphis and I would like to request you to begin again sending us the BAPTIST RECORD to our mission station. Mail takes two or more months to arrive there.

English is the second official language of Indonesia and many are speaking, reading, and studying it. Any English language publication is grabbed up and read, so the RECORD becomes almost a tract explaining Christian and Baptist work.

Let me say again how much we appreciate your sending the RECORD to us. It is a pleasure to read, and naturally keeps us aware of our Baptist brothers back home.

Incidentally, as you may know, the Indonesian government has an embargo on the importation of Scriptures printed in the indigenous languages of Indonesia. Scriptures in English are not prohibited and because some people will study English Scriptures in our special Bible classes in English, we have an unusual opportunity to present the Gospel to some who otherwise might not hear it. We can therefore utilize Bibles and New Testaments in modern English in many ways, and I feel certain that any of our missionaries would be happy to receive any number of copies of Bibles and New Testaments in, e.g. such translations as The Authentic N. T. (Schonfield), Phillips N. T., New English Bible N. T., RSV, and others. Perhaps someday you might mention this in the RECORD.

Robert L. Lambright, M. D.
Rumap Sakit Baptist
Kediri, Java, Indonesia

Baptist Beliefs

By Herschel H. Hobbs
Pastor, First Baptist Church
Oklahoma City, Okla.

CONVERSION

The result following conviction, repentance, and faith is called conversion. It refers to the outward evidence of an inward change. The word "conversion" occurs only one time in the Bible (Acts 15:3). But the verb form occurs 39 times in the New Testament. It is translated variously as turn (Luke 1:16, 17); be converted (Matt. 13:15); return (Luke 17:31) turn about (John 21:20); turn again (Mark 13:16); come again (James 5:19, 20).

In the spiritual sense conversion is the outward direct result of the inward change of mind or attitude involved in repentance. The inner experience is repentance and faith. The outward evidence is a turning from the old life of rebellion against God to one of service to God (cf. Matt. 3:8; 7:16, 20; Acts 9:1-22). Conversion is not the whole of the Christian experience. It is not the end but the beginning. Doctor E. Y. Mullins calls conversion "the Christian life in germ." In it is concentrated all of the elements of the Christian life which follows. We are not converted by our works, but our works are an evidence of our conversion (cf. Ephesians 2:8-10; James 2:14ff.).

Different Types Revealed

The psychology of religious experience reveals different types of conversion: emotional, intellectual, will. All of these ele-

ments are present in each in degree, with first one and then another being more prominent in the outward manifestation. The type of conversion may vary with respect to age, personality, or degree of sin in one's pre-conversion life. A conversion may come as the result of religious training and guidance. It may be a crisis experience. But it will be definite. No two conversions will fit exactly the same mold.

But three things are necessary for a genuine conversion experience; turning from self and sin; trust in God through Christ; the direct action of God's grace upon the soul through Christ and by the power of the Holy Spirit.

The word "convert" is also used in the New Testament in the sense of the reconsecration of the Christian (Luke 22:31-32).

Pages

From The Past

By J. L. Boyd

60 Years Ago

Pastor W. F. Yarborough, First Church, Jackson, tells of Lecturer Booth Lowrey's visit to Jackson as guest of the B. Y. P. U. of the church. On the evening of May 14th he delivered his popular lecture, titled "Simon Says Wigwag" to a large and appreciative audience. While in the Capital City Lowrey was the personal guest of Governor and Mrs. A. H. Longino at the Mansion.

The First Church, Columbus, closed a very successful meeting of days in which Pastor A. J. Miller was assisted by Rev. W. A. McComb of Crystal Springs, resulting in 23 accessions to the church, 12 of them by experience and baptism.

50 Years Ago

Southern Baptist Convention Number: Held in Oklahoma City. Statistical Secretary Lansing Burrows reported 2,421,203 Baptists in the South, 80,739 more than a year ago, in spite of 26,845 having been excluded from membership for various and sundry reasons. There were 22,228 Baptist churches affiliating with Southern Baptist Convention. Contributions to all purposes amounted to \$10,921,406, an increase of \$497,021. Dr. E. C. Dargan was re-elected president.

40 Years Ago

Pastor J. F. Mitchell of Calhoun City church reports 30 additions to the members from a revival meeting on 10 days duration in which he was assisted by Pastor-Evangelist Harry Leland Martin.

C. C. White writes to tell of the Double A-1 Standard Sunday School in the First Baptist Church of Grenada.

25 Years Ago

Southern Baptist Convention Number: Meeting in New Orleans with 2,631 messengers present at opening time. President J. R. Sampey's opening address was titled, "Old Men Dream Dreams and Young Men See Visions," depicting what he said on a recent visit to the Foreign Missions Field.

The Baptist Record

Joe T. Odle Editor
Joe Abrams Associate Editor
J. E. Lane Business Manager
Anne McWilliams Ed. Asst.

Official Journal of The MISSISSIPPI BAPTIST CONVENTION BOARD
Box 530, Jackson 5, Mississippi
Chester L. Quarles, D. D.
Executive Secretary-Treasurer

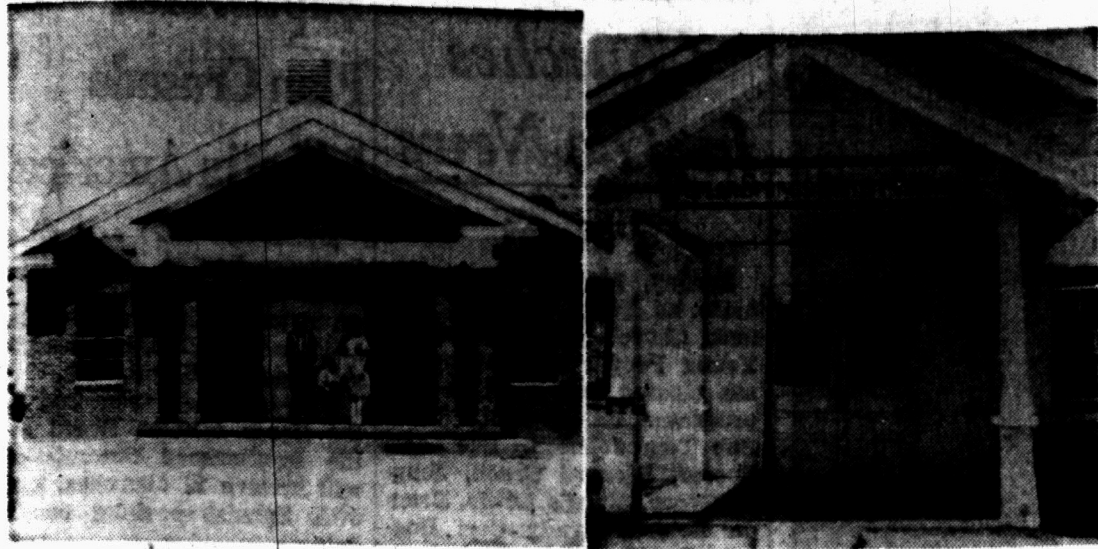
The Baptist Building
Mississippi Street at Congress

Baptist Record Advisory Committee:
Purser: Hewitt Jackson; Ray Grillett
Crystal Springs; G. O. Parker Jr.
Meridian; Meridian; Charles Phillips Houston.

Subscriptions: \$2.00 a year payable in advance.
Entered as second-class matter April 4, 1918 at the Post Office at Jackson, Miss. under the Act of October 3, 1917. Postage paid at Jackson, Miss. 150. It will be charged five cents per word. Memorials and resolutions will be charged five cents per word. The fee of material requiring a charge should state to whom bill should be sent.

The Baptist Record is a member paper of the Southern Baptist Press Association, the Associated Church Press and the Evangelical Press Association.

There must be some Christian way to attack this problem. Love and good common sense will find it. Patience will be needed too!
(Address all questions to Dr. Hudson, 116 West 47th Street, Kansas City 12, Missouri.)



Before and After At Poplar Springs (Simpson)

Poplar Springs Church, Simpson County, has completed the first unit of their proposed church plant. The sanctuary is of brick construction, both inside and outside. The outside walls are of red brick. The interior walls are of white and buff brick. The old educa-

tional space has been completely redecorated. A modern electric kitchen will be installed.

The nursery building, a near future goal, will be 24 x 26 feet and also of brick construction, with the interior of pre-finished Masonite.

On the Building Committee are E. Grantham, Wilson Barker, Clyde Layton, and J. L. Layton. The architect is Philip Eaton of Braxton and construction is under the supervision of A. B. Patterson. Rev. Victor C. Johnson is the pastor.

Dedication services for the new building will be held on Sunday, July 8, which is the beginning date of the summer revival, and also will be Home-

coming Day. Lunch will be served on the church grounds.

Pictures on the porch of the new sanctuary is the family of Deacon Ray May. (Mrs. May is Superintendent of the Beginner Department.)

This church is participating in the Church Development Ministry.

Service Awards Given Employees

NASHVILLE — Length of service recognition awards were presented to 210 employees of the Sunday School Board at the Board's seventy-first anniversary program May 18.

Forty-year awards were given H. E. Ingraham, Service Division Director, and Noble Van Ness, manufacturing consultant, Publishing Division.

Twenty-five-year awards included Clifton J. Allen, editorial secretary, Executive Office; J. P. Edmunds, secretary, research and statistics Department.

Southeastern REA Conference To Meet In July

LOUISVILLE, Ky. — More than 300 church staff members and denominational workers from Mississippi and 14 other states will attend the annual Southeastern Baptist Religious Education Association Conference at Ridgcrest, North Carolina, July 25-26.

Vital Statistics In Handbook

NASHVILLE—The 1961 Southern Baptist Handbook issue of the Quarterly Review has been released by the Baptist Sunday School Board's Research and Statistics Department.

The handbook of 98 pages covers statistics presented through tables, charts, and graphs. It includes church and denominational statistics reported by 32,000 Southern Baptist and denominational agencies.

Special tables give information on the number of churches by size of membership and by state; the membership of Southern Baptist Churches by state and location; trends of Southern Baptist membership; total and mission gifts by location; church debt of Southern Baptist Churches; receipts and distribution of mission and benevolence funds, by state conventions.

The handbook also includes a section of statistics on other denominations, general facts of interest, population figures, and directories of agencies of the Southern Baptist Convention and state conventions.

Copies of this handbook may be ordered with other church literature through the Sunday School Board's Church Literature Department, said J. P. Edmunds, Research and Statistics Department Secretary.

NEXT DOOR TO HAPPINESS by LaVaughy Storsve Zondervan, 184 pp., \$2.50. Happiness eludes the chief characters in this story — until they let God take a hand in their lives.

BAPTIST Training UNION

DEPARTMENT

DIRECTOR
Samuel L. King

SECRETARIES
Mrs. Douglas L. Pyron
Mrs. John L. Walker

ASSOCIATES
Miss Evelyn George
G. G. Pierce
James Harrell

Honor Churches

We are happy to recognize the following churches with their respective Training Union directors as being the first Honor Churches in our state this year.

West Corinth, Alcorn — Mr. Karl Miller.
Eastlawn, Pascagoula (Jackson) — Mr. E. J. Hardy.
Lake Como (Jasper) — Mrs. J. C. Carlisle.
Fellowship (Lauderdale) — Mr. T. B. Blizzard.
Westwood (Lauderdale) — Mr. Varnell Warren.
Deerbrook (Noxubee) — Mrs. Harvey Haggard.
Emmanuel (Oktober) — Mr. A. L. Shurden.
Burnsville (Tishomingo) — Miss Joyce Timbes.
Salem (Waltham) — Mrs. Malcolm Boyd.
Highland, Vicksburg (Warren) — Mr. C. B. King.
South Louisville (Winston) — Mrs. Thomas Price.

Tournaments And Drills

The following Intermediates have been State Winners for three years in the Intermediate Sword Drill:

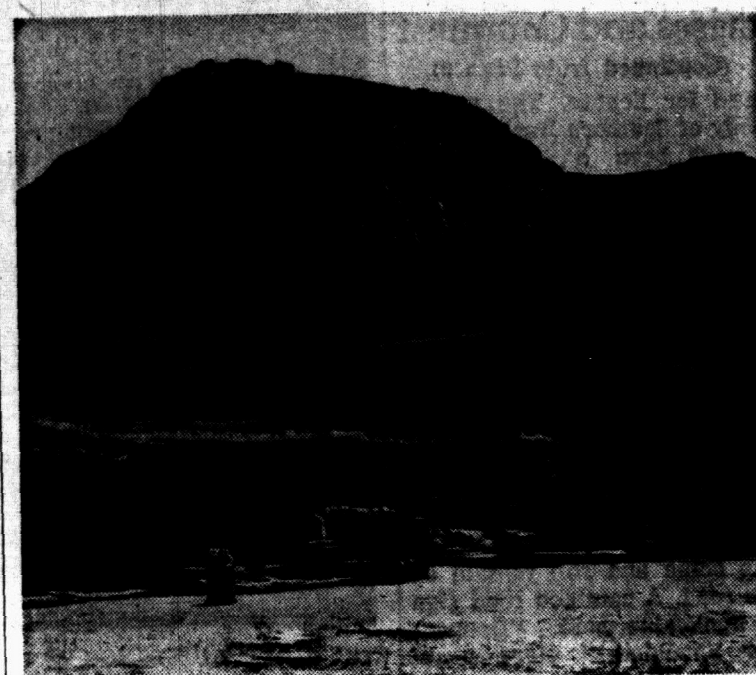
Linda Kay Armstrong (Siloam-Clay).
Sylvia Barkemeyer (Siloam-Clay).
Carolyn Duncan (Siloam-Clay).
Betty Lynn Webber (Siloam-Clay).
Sandra Boyd (Mt. Olive-Covington).
Jean Goff (Mt. Olive-Covington).
Betty Bruce Brister (Kilmichael-Montgomery).
Judy Bryant (Oldtown-Calhoun).
Martha Jane Ford (Bay Springs-Jasper).
Edna Ruth Huskison (Ripley 1st-Tippah).
Aneva McMinn (Blythe Crk. Choctaw).
Nancy Catherine Senseman (Jackson 1st-Hinds).

The following Young People were declared First Place Winners in the Young People's Speakers' Tournament at the recent State Finals:

Mr. Tommy Ledbetter (Amory 1st, Monroe).
Miss Betty Gatlin (Moak's Creek, Lincoln).
Mr. John Ray Sartin (Crystal Springs, Waltham).
Miss Susan Tutor, (Highland, Lauderdale).
Miss Margaret Nunley (Crestwood, Hinds).
Miss Mary Lynn Jenkins (Rena Lara, Riverside).
Miss Linda Barr (Immanuel, Bolivar).
Mr. Dan Haygood (Tate St., Corinth, Alcorn).
Miss Jo Ann Owen (Pleasant Ridge, Union County).
Mr. Don Wilson (New Hope, Zion).
Miss Mary Nelle Hooker (Calvary, Pascagoula, Jackson).
Mr. James Stedman (Leakesville, Greene).

The following Adults were declared Mississippi's Master Story Tellers at the recent State Finals of the Adult Mission Story Tournament.

Mrs. Howard Brister (Centerville, Mississippi).
Mrs. H. W. Gray (Columbia 1st, Marion).
Mrs. George Ford (Hazlehurst 1st, Copiah).
Mrs. Martha C. Murphy (Carthage 1st, Leake).
Mrs. Sherman Oates (Corinth 1st, Alcorn).
Mrs. D. C. Harden (Fulton, Itawamba).
Mrs. Fanny Mae Cothran (Lexington 1st, Holmes).
Mrs. James C. Redding (Fairview, Sunflower).
Mr. Jimmy Jones (Camp Ground, Yalobusha).
Mrs. Don Zachary (University, Lebanon).
Mrs. James E. White (Jackson Association).



THE BEMA, where Paul appeared before Gallio.

GLOBE-TROTTERING WITH GINNY

WHAT WENT ON BEHIND STRANGE, SECRET DOOR?

By Virginia Harris Hendricks
CORINTH, Greece (BP) — Archaeologists were deeply puzzled by certain excavations near the famous spring of Peirene.

What had been uncovered was obviously a small religious shrine, well-constructed of stone blocks, perfectly matched and dovetailed together. But there were several strange features in this shrine.

In the center of the shrine stood an altar. A very curious tunnel was dug in the rock, large enough for a man to crawl through. This tunnel began just below the altar and ran to an entrance elsewhere.

The tunnel ended in a very sacred area where the public was warned not to enter on penalty of a fine. A door to the tunnel was cleverly constructed in a wall of uniform block designs, appearing to be but a decoration in the wall.

Beyond the secret door was evidence of another swinging stone door. This one was kept securely locked against would-be curious folk who, in spite

of the fine, might stumble upon the concealed outside entrance.

The experts were confounded by this secret, seemingly useless tunnel.

A small hole, shaped like a megaphone, concealed in the roof of the tunnel just below the shrine floor gave a clue to the real explanation.

Obviously, 2500 years ago, this is where a priest crawled to conceal himself from the worshiper above. From here he could pronounce oracular responses through the megaphone to questions asked at the altar just above him!

This Greek shrine lay buried by the Roman city of Corinth when Paul stood only a few yards away and proclaimed that through God's Son, Jesus, all men might come to the Father for guidance and life.

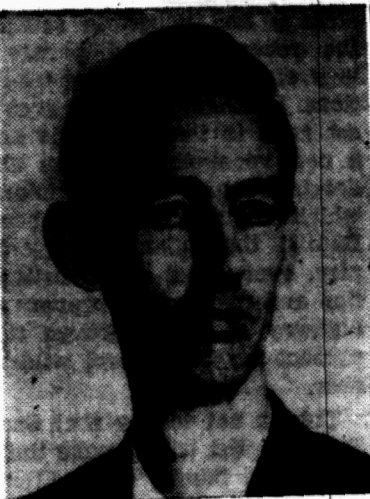
We must be certain that we are following the voice of our Master today and not the cleverly concealed voices of prejudice, ignorance or selfish interests.

BROTHERHOOD DEPARTMENT

E. L. HOWELL
Secretary
MISS MAVIS MCCARTY
Office Secretary



M. LEE FERRELL
Associate



J. B. Betts

Pictured here is Mr. J. B. Betts, who will be leading us in our song service at the Brotherhood Leadership Encampment, which will be held at Gulfshore Baptist Assembly, July 6-8.

Mr. Betts is a native Mississippian. His hometown is Indianola, and he has served Second Church in Indianola. Mr. Betts received his BA degree in Music from Mississippi College in 1955. Other places he has served are: Tunica Church, Tunica; Morgantown Church, Natchez, and is presently at Terry's Creek Church, Magnolia.

A Career of Service

Nursing Education opens the door for alert young ladies interested in a vital area of service to mankind.

Nursing Education affords a career that will enrich the life of its practitioner. Nursing teaches one to become a better citizen, a better neighbor and a better parent.

Nursing Education at Baptist Memorial Hospital of Memphis is a three-year, fully accredited program. A wide range of classroom and clinical experience is available in this 934-bed teaching hospital.

Applications are now being received from high school graduates for the September, 1962 Class. Interviews and pre-nursing tests will be scheduled after application forms are submitted.



SCHOOL OF NURSING BAPTIST MEMORIAL HOSPITAL

Director of Nurses — 899 Monroe Avenue — Memphis, Tennessee

Please send me (check):

- ☐ Bulletin of The School of Nursing
- ☐ Application Blanks

Name _____

Address _____

City _____

State _____

The Sunday School Department

ASSOCIATION OFFICERS AND ASSOCIATION MEETINGS

A series of one night Association Sunday School Officers and Association Meetings have been conducted in fifteen associations in recent months with an attendance of 2077. The Mississippi Sunday School Department has provided a faculty of nine and ten for each of these meetings. A fellowship meal for the faculty and Association officers was held in each Association, followed by a meeting between the faculty worker and the Association officer. An Association Sunday school meeting was then held with the faculty worker demonstrating conference leadership techniques and proper use of materials. These association meetings have been under the direction of John D. Alexander, staff associate in the Sunday School department.

Associations participating are listed below:

| | | |
|-----------|---------|-----------|
| Adams | Marion | Scott |
| Attala | Monroe | Smith |
| Grenada | Neshoba | Sunflower |
| Humphreys | Quitman | Union |
| Jackson | Rankin | Winston |

SUNDAY SCHOOL WEEK AT GULFSHORE August 20-24, 1962

Program Begins Monday, 5:30 p. m. — Adjourns Friday Noon



Claude Rhea
Music Director



Howard Colson
Bible Hour

1. Recreation facilities for all ages, each afternoon.
 2. Provision for Nursery, Beginner and Primary children. (mornings only)
 3. Conferences for Juniors, Intermediates and Young People.
 4. Leadership conferences for all age groups, plus library, and two afternoon Visual Aid conferences.
- WRITE: A. L. Nelson, Gulfshore Baptist Assembly, Pass Christian, Mississippi, for reservations.
Bryant Cummings, Box 530, Jackson, Mississippi for program details.

Sessions Set For Student Workers

NASHVILLE — Provisions for two groups of student workers have been included in student retreat programs at summer assemblies this year, the student department of the Sunday School Board announces.

The orientation program for new Baptist student directors is scheduled for retreats both at Ridgcrest, N. C., June 7-13, and at Glorieta, N. M., Aug. 23-29. This meeting had previously been scheduled for Nashville in July.

At the Redgcrest retreat, workers in programs which include married students will attend discussions led by John W. Hoskins, of the department of sociology at Peabody College, Nashville.

Crises and Conquest

(Continued from Page 3)

cuse for license. The greater body of Southern Baptists have always been a conservative people not given to extreme positions in theology either on one side or on the other. They have been, so to speak, a middle-of-the-road people. At given times the theological road has turned either to the right or to the left. But Southern Baptists have remained in the middle of the road. No Southern Baptist is justified in disturbing the fellowship by seeing how near to the edge of the pavement on either side he can come and still remain on the road. A common road sign is applicable here. "Danger! Soft Shoulders!" Nor should Southern Baptists seek to widen the middle beyond reasonable proportions. If they get out of their lane they may have a head-on collision with strange theological traffic headed in the other direction.

In their differences Southern Baptists must heed the injunction of the apostle Paul to speak "the truth in love" (Eph 4:15). But they must speak the truth as God gives them to see it. For Paul also enjoins, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be anathema" (Gal. 1:8). But before they apply their anathemas let them heed the words of the author of Hebrews. "Wherefore lift up the hands, that hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed" (12:12-13).

Still further, Southern Baptists must place a greater emphasis upon teaching and training its constituency. Defend the faith they must. But defense is not enough. For in the last analysis each Southern Baptist determines his personal faith for himself.

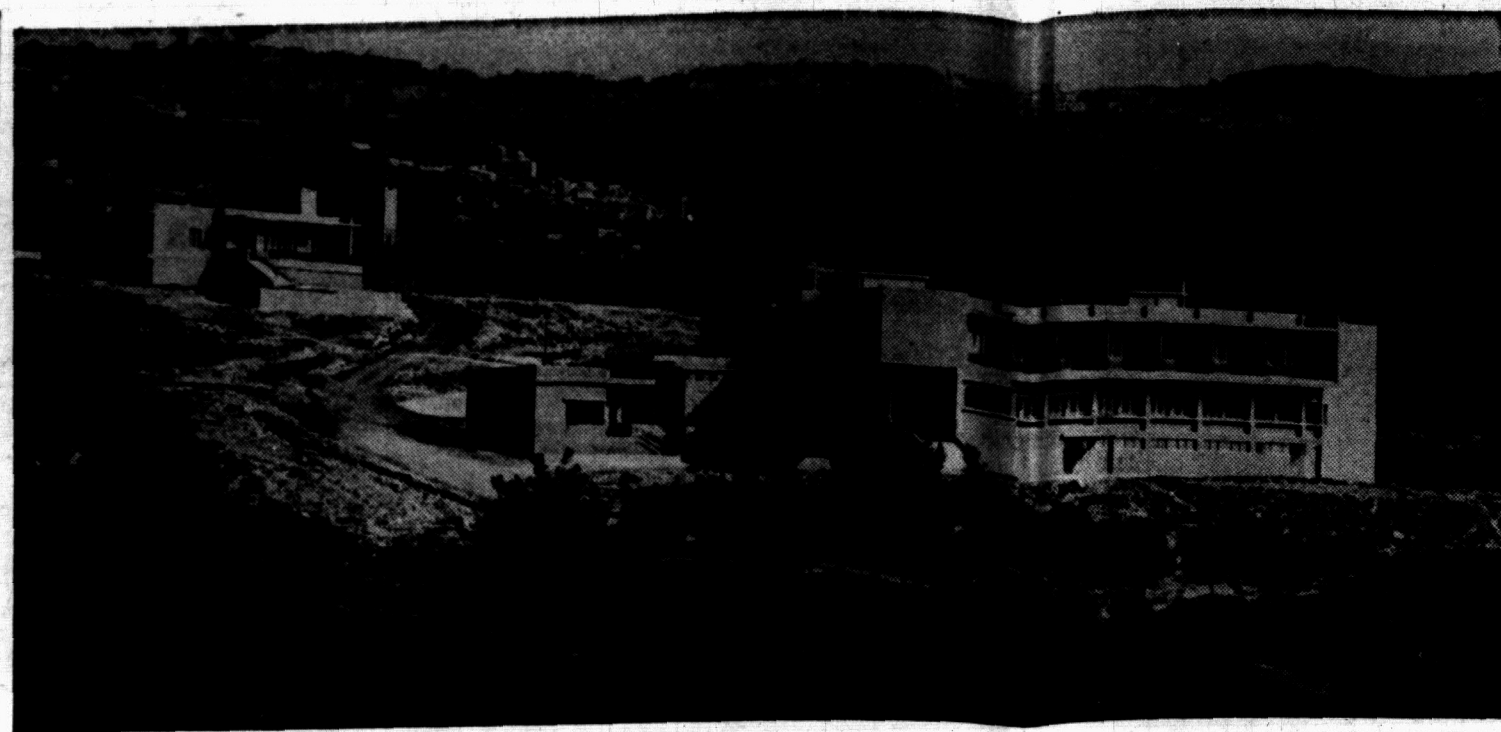
Obviously this emphasis imposes a great responsibility upon each church and pastor. By its very polity the denomination must wait upon the churches. And the churches look to their pastor for leadership.

The pastor has not discharged his responsibility merely by becoming a defender of the faith. The shepherd must not only defend but feed his sheep. He should guard them from predatory animals. But he may gather them in the fold and stand over them only to find that they have perished from starvation.

This can happen to spiritual sheep as well. In every theological crisis which has swept through the ranks of Southern Baptists, many were carried away because they "believed the Bible," but knew little about what the Bible taught. Doctrinal conviction and understanding among the rank and file of present-day Southern Baptist leave much to be desired.

Southern Baptist do not live in a theological vacuum. Through the mass media of radio, television, and the printing press, to say nothing about daily, personal contacts, they are exposed to varied theological positions. The pastor cannot be everywhere at the same time to stand guard over them. The only reasonable procedure is so to teach them that they may read and discern for themselves, and not be carried about by every wind of doctrine. This can be done by utilizing the various media of teaching and training provided by the denomination through the churches. The greatest need in Southern Baptist pulpits is a wave of expository preaching. When the sheep look up they should be fed.

Educational Institutions
Furthermore, Southern Bap-



THE FIRST BUILDINGS of the Arab Baptist Seminary, overlooking the city of Beirut, Lebanon, were dedicated March 17.

ARAB SEMINARY DEDICATES BUILDINGS

Theological education must have a proper balance between dedicated scholarship and fervent evangelism and between theoretical and practical studies. Dr. H. Cornell Goerner told about 350 people gathered at the Arab Baptist Theological Seminary in Beirut, Lebanon, March 17.

tists look to their colleges and seminaries to play a major role in meeting this crisis of our age. From time to time concern is manifested in this regard. Like any other Southern Baptist or state Baptist institution their schools are not above criticism. Nor should they be discouraged by it. They should fear more if they were ignored. This concern indicates that Southern Baptists realize the vital role of these educational institutions in the life of the denomination. They have seen the departure of many denominations from their historic faith begin in their colleges and seminaries. They have a right to be concerned.

But this concern should be expressed in love, not vindictiveness. To do otherwise only serves to defeat a well intended purpose as it creates a gulf between the churches and their schools. Nor should a particular problem be generalized so as to throw a blanket of suspicion about the entire educational family.

The schools themselves are not without concern when problems arise. During the past year it has been my privilege, in response to invitations from the presidents, to meet with the faculties of all of our seminaries. In respective cases we have spent from two and one half to four and one half hours discussing their problems. I have found them to be concerned deeply about their relation to the denomination and the internal matters which affect them.

Out of these discussions have come four convictions. First, this generation of seminary professors is equal in fact or in potential to any in Southern Baptist history. Second, these men and women are aware of their responsibility and the trust placed in them by their denomination. But they hunger for understanding and help by the denomination as they discharge this responsibility. Third, they respond favorably to an interest shown in their problems. Without exception they have expressed appreciation that the president of the Convention would take time out of a busy schedule to consider with them their problems. Fourth, these people are worthy of our trust and understanding. The vast majority of them, largely unnoticed by the denomination, are teaching and training their students in a way to gladden the heart of every Southern Baptist. I am not unaware of those areas in which problems have arisen or could arise. But these should be dealt with in particular, not in mass.

The ratio of such problems

The secretary for Africa, Europe, and the Near East for the Southern Baptist Foreign Mission Board was main speaker at the dedication of the seminary's first buildings: the administration building, with classrooms, library, offices, chapel, and dining facilities on the first floor and dormitory for about 30 single men on the second floor, and two residences, one for the caretaker-cook and the other for the president.

is no greater now than in past years. When I entered the seminary thirty years ago Southern Baptists had two seminaries and one Bible Institute whose combined faculties would scarcely exceed that of one of our larger seminaries now. Now they maintain six full-fledged seminaries whose faculty members exceed many times those of former years. Southern Baptists had problems thirty years ago. They have them now. So long as God chooses to work through human personality they shall continue to have problems. But they are in evidence of life, not death. Southern Baptists should deal with them in such fashion as to make them the occasion of growth, not death and death.

Three affirmations I would make. These are not the affirmations of the Southern Baptist Convention. Nor are they those of its president speaking ex cathedra. They are the affirmations of one Southern Baptist as he views the current theological scene in our denomination.

Basic Philosophy Necessary

First, Southern Baptists have a basic philosophy of theological education. It is not to teach theology for theology's sake. Rather it is to teach, train, and equip men and women for the purpose of providing a Bible-centered and informed leadership for Southern Baptist churches and institutions. Any program of theological education which proposes to do otherwise is to depart from the purpose of those who established and continue to maintain their seminaries.

This does not mean that they expect their seminaries to ignore current trends in theological thought. Theological thought is never static. Any graduate of Southern Baptist seminaries should be thoroughly at home in this atmosphere. But he should be so grounded in the historical and grammatical elements of the Bible, and so orientated in the current theological scene, as to be able to separate the wheat from the chaff as he shepherds his flock.

Such a result involves not only the contents of instruction but the method of instruction. Someone has described some of the current methods of teaching as the "shock" method designed to produce thought. This method may be used beneficially in theological education as in psychological therapy. But it should ever be remembered that the difference between shock therapy and an electrocution is the skill of the technician and the amount of electricity applied.

Second, Southern Baptists except the administrations, trustees, and faculties of their seminaries to insure that this underlying philosophy of theological education is brought to a full fruition in the products thereof. They are the repositories of a sacred trust which must be carried out.

The original framers of the Constitution of the Southern

Construction has just begun on a three-apartment building for married students, which will also provide nursery facilities for their children during class hours. A second faculty residence is to be built soon, and it is hoped that a dormitory for single women students may be added later.

President Finlay M. Graham, Southern Baptist missionary, presided at the service and gave a brief history of the theological education among Baptists in the Arab Near East, which started in his Beirut home in 1953 with classes for three students.

The seminary opened in temporary quarters in downtown Beirut in October, 1960,

Baptist Convention wisely provided that the Convention shall not violate the charters of its institutions. This provision places a heavier responsibility upon the elected personnel of the institutions. The problems which invariably will arise should be dealt with by them cooperatively, courageously, patiently, prayerfully, and realistically.

The position of a trustee of a theological seminary is most vital. If ever one should be as wise as a serpent, as harmless as a dove, and as courageous as a lion, he should be a steward of eternal verities. He is the link between the denomination and its centers of theological training. Often there swirl about him conflicting streams of thought. And out of these swirling eddies he must help to chart the course of the ship which bears precious cargo indeed. He is deserving of the prayers of his denomination which he endeavors to serve.

One of the most vital functions of his office is to help to preserve within the teaching process the delicate balance between academic freedom and academic responsibility. And in this he must have full cooperation of the administration and the faculty.

Academic Responsibility

Southern Baptists, on the one hand, should never deny to their seminaries the right of academic freedom. To do so would be to stifle the very genius of theological investigation and interpretation. On the other hand, they should never cease to require academic responsibility. Responsibility without freedom or freedom without responsibility is a misnomer. There cannot be the one without the other. God made man free, but He also made him responsible. Indeed, for freedom to serve its purpose it must be balanced by responsibility. A river flowing within its banks is free to carry the cargoes of commerce or to turn mighty turbines. But once it spreads beyond its banks it becomes a destructive deluge. In violating its responsibility it destroys its freedom.

Theological thought is like that. Southern Baptists grant to their theologians freedom of investigation and thought. Indeed, they expect them to think ahead of them. But they expect them to think down the road by which they may follow, not in the by-paths which lead to theological confusion. They ask only that they not get so far ahead that they cannot follow, not speak in terms that they do not understand.

Southern Baptist seminaries must enjoy the confidence of their people if they are to serve them. To lose it would be to fail in their purpose. If Southern Baptists are to continue to blow the trumpet of

with 17 students from Lebanon, Jordan, Gaza, and Egypt, and moved to its new, permanent campus on the outskirts of the city last October.



PROGRAM LEADERS FOR THE 36TH ANNUAL SOUTHERN BAPTIST STUDENT RETREAT

at Ridgecrest, N. C., have been announced by David K. Alexander, secretary of the Baptist Sunday School Board's Student department, and retreat director. Shown are, L-R, top: Alexander; and John H. McClanahan, pastor, First Church, Blytheville, Ark., who will address students on a particular aspect of the theme ("The Christian on the Campus") daily. Bottom: Kenneth L. Chafin, associate professor of evangelism, Southwestern Seminary, Ft. Worth, Tex., keynote speaker; and Jimmy R. Allen, director, Christian Life Commission, Baptist General Convention of Texas, Dallas, who will present a lesson each day on Biblical insights into specified areas.

God with a certain sound, it must be heard most loudly and clearly in their seminaries. For if not, who shall prepare to the battle?

Third, for Southern Baptists to fulfill their purpose they must retain their theological distinctiveness. Southern Baptists have enjoyed the blessings of God. But prosperity has its perils. One of their greatest perils at the moment is the growing desire to fit in rather than to stand out. There is something about frugal fare that strengthens. Luxury, on the other hand, tends to enervate.

Israel, flushed with the thrill of a God-given destiny, said, "All that the Lord hath spoken we will do" (Ex. 19:8). But settled in the land of milk and honey they demanded of God's leader, Samuel, "Nay; but we will have a king over us; that we also may be like all the nations." (I Sam. 8:19-20). God told His prophet to grant their request, saying, "... for they have not rejected thee, but they have rejected me, that I should not reign over them" (8:7). In their desire to fit in they ceased to stand out. Thus they took the first step that led to the hour when Jesus said to them, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:42).

This must not happen to Southern Baptists! They must continue to stand out. This is not theological snobbery but theological conviction!

Recently Doctor Hans Hofmann, a Harvard theologian and a native of Switzerland, stated that a new kind of theology is emerging in the United States. He says that orthodoxy, liberalism, and neo-orthodoxy will be discarded when this new theology takes hold. This new theology, says Doctor Hofmann, will emerge at the

Churches In The News

Pulaski

Sunday, May 27, was set aside as Youth Day at Pulaski Church. Members of the Young People and Intermediate classes took part in this program. Participating were Bob Tom Johnson, Sue Ann Boozer, Richard Green, Johnny Green, Margie Lewis, Brenda Roland, Grady Carl Boozer, David Green, and John Leslie Hunter. The pastor, Rev. John W. Atchley, presented Johnny Green a Bible in recognition of his graduation from Morton High School.

Bogue Chitto

The members of the Bogue Chitto Church at Carter's Creek, Pike County, will celebrate the church's 150th anniversary on June 10, 1962. Rev. B. T. Bishop, pastor of the Meadville Church will bring the message at the eleven o'clock worship service. Following the worship service, lunch will be served on the church grounds. At 2:00 p. m., Dr. Jesse L. Boyd, chairman of the Historical Commission of the Mississippi Baptist Convention, will give the history of the church. Dr. Billy E. Simmons, pastor.

Mt. Zion (Rankin)

Last September, the Mt. Zion Church in Rankin County, with 68 members, adopted a budget of \$4,700, and began using individual record envelopes for offerings. At the end of eight months the church has surpassed its annual budget by \$65. Mission gifts to date total \$320.30. (The church participates in the Every Family Plan of the Baptist Record.) Rev. Kenneth Pickens is the pastor.

grass roots level in the churches. He states further that one concern of this theology will be whether or not God is being revealed, glorified, and enjoyed.

I quote approvingly another's comments. "If this new theology does develop it will be simply because present day theologians have abandoned the grass roots of our religious bodies and are spending their own time in theological discussion among themselves and criticizing the Bible from a textual standpoint. While the theological world is putting great stress upon scholasticism and concern for the educated few, the masses making up the churches are overlooked. ... If liberalism and neo-orthodoxy become the 'norm' among Southern Baptists, we can see easily how Professor Hofmann's predication could come true." The same may be said should the "norm" be an extreme form of Fundamentalism.

The words of Doctor Hofmann may well be a challenge to Southern Baptists. I would summon this Convention to accept that challenge! This does not mean that it shall forsake theological education. It means that with definiteness of purpose Southern Baptists shall support it with renewed fervor and strength.

Someone is going to shape and guide this new theology. And Southern Baptists are best fitted to do so. They are a "grass roots" people. Their success is due largely to the response given by the "grass roots" to the Gospel as Southern Baptists preach it. If Southern Baptists forsake their conservatively, middle-of-the-road interpretation of the gospel, the "grass roots" will seek elsewhere for spiritual food and guidance. And Southern Baptist as such largely will have lost their reason for being.

A Call For Advance

This is not a call for retreat but for advance. It is not a plea to discard the intellect, but to employ it in giving to this age a theology which speaks to both the minds and the hearts of men. The "modern mind" is not without a soul. Whether a man be a Doctor of Philosophy or follows a plow his basic spiritual needs are the same. Southern Baptists cannot say that they have fulfilled their destiny until they have spoken to both.

In such an endeavor Southern Baptists must look to their colleges and seminaries for guidance. I am certain that such will be forthcoming.

Baptist Men Plan Crusade In Latin America

MEMPHIS (BP) — A dozen Southern Baptist laymen from three states will take part in an evangelistic crusade June 13-17 among Latin American refugees in Miami, Fla.

The crusade, sponsored by the Home Mission Board and the Brotherhood Commission, will involve 12 churches, each with Spanish-speaking congregations.

Lucien Coleman, associate secretary of the Brotherhood commission and crusade director, said the men will witness during the afternoons with the local pastors and give their testimonies through interpreters nightly in different churches.

States providing the laymen are Georgia, Louisiana and North Carolina. The men will pay their own expenses to and from Miami and during their stay there.

Souther Assists Japan Convention

William H. Souther, of New Orleans (La.) Baptist Theological Seminary, will be in Japan during June for conferences with pastors, musicians, and other groups preparing for the Japan Baptist Convention's 1963 nationwide evangelistic crusade, called the "Baptist New Life Movement." He will also spend a week lecturing on music and religious education at the Japan Baptist Theological Seminary, in Fukuoka City.

Mr. Souther is going to Japan on invitation of the Convention's "New Life Movement" Committee. He has been working with the committee on music plans for the crusade.

To do so will call for the greatest intellectual endeavor. It is much more demanding intellectually to blaze a new trail than to follow a beaten path. To create a new theological vocabulary, if such is needed, calls for more ingenuity than to repeat with strange and uncertain sounds the recently coined phraseology of other theological traditions. Southern Baptists great need in this regard is not a new vocabulary, but an understanding of the vocabulary which they now have. Southern Baptist theologians must employ every tool of investigation and research to prepare a highway of truth through the present-day theological wilderness.

This is not to say that Southern Baptist will forsake their traditional theological position. They must rather keep pace with the changing scene to interpret and declare it in terms that will find a ready response in the hearts of all men. The last word has not been said regarding the revelation of God. The revelation is complete. But man's understanding of it may become ever larger as it is unfolded to him by the Holy Spirit.

Conclusions in research must be based on the autonomy of the Christian religion. The Old Testament must be interpreted in the light of the New Testament. Jesus Christ Himself is the final criterion of truth. The New Testament records of His person and work are their own best interpreter.

Southern Baptists will do well to heed the words of the apostle Paul. Literally rendered he says, "Beware lest any man take you away as spoils of was through philosophy, even empty deceit, according to the tradition of men, according to the basic elements of the cosmos, and not according to Christ. For in him is continuously and abidingly at home; all the attributes of deity, the state of being God in bodily form" (Col. 2:8-9, author's translation). In short, Southern Baptists must judge their philosophy, and science, according to Christ, and not Christ according to philosophy and science.

Yes, this is an age of crisis. But Southern Baptists are not afraid of crises. They were born in a crisis. Their history reveals that they have passed through seven major crises. And Southern Baptists emerged from each stronger and more resolute than ever before. They have always turned a crisis into a conquest. God grant that they shall do so now!

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University of Southern Mississippi Sends Nine Summer Missionaries

Nine members of the Baptist Student Union of the University of Southern Mississippi, Hattiesburg, will serve from early June to August as summer missionaries. They are, front row, left to right: Bobby Carolyn Smith, Meridian, who will serve in Ghana, West Africa; Ann Leonard, Bogie Chitto, who will serve in Kansas;

Elaine Murray, D'Lo, who will serve in Illinois; and Sherry McGraw, Jackson, who will serve in Illinois.

Back row, left to right: Jean Havard, Lucedale, who will serve in Texas; Jimmie E. Poole, DeKalb, who will serve in Montana; Gerald Daniel Greenville, who will serve in New Orleans, La.; Jerry Day, Terrell, McComb, who will serve in Washington and Oregon; and Margaret Bryant, Columbus, who will serve in California.

These students will work in Vacation Bible Schools, good-will centers, religious surveys, and related work. All except two are sponsored by the Home Mission Board of the Southern Baptist Convention. Bobby Carolyn Smith is being sent to Africa by the Mississippi Baptist Student Convention. Jimmie E. Poole is being sent to Montana by the Main Street Church, of Hattiesburg.

Not shown are Tommy L. Hitt, Little Rock, Lloyd E. Turner, Lucedale, and Margaret Carter, Panama City, Florida, who will work on the staff of Ridgecrest Assembly, Ridgecrest, N. C.; Sara Stringer, Hattiesburg, who will work on the staff of Glorieta Assembly, Glorieta, New Mexico; Wyldene Rushing, McCall Creek, who will work on the staff of Camp Garaywa, Clinton; and Billy Fillingame, Hattiesburg, who will work on the staff of Gulfshore Assembly, Pass Christian. Rev. Louie Farmer, Jr. is the BSU Director.



BEN SMITH will assume his duties as assistant to the pastor and director of youth activities at the Richland Baptist Church, Plain, one June 1. Mr. Smith is from Meadville, and will be a junior at Mississippi College this fall. He served as pastor of the Mount Pleasant Church, Mississippi Association, for the past nineteen months. Rev. Ray Campbell is pastor.

Thai Youth Camp Attended By 158

Registration for the Thai Baptist youth retreat, held April 23-28 at the assembly grounds on the Gulf of Siam, reached a record 158. Fifteen young people acknowledged Christ as Saviour, and 21 made Christian life dedications.

Thai evangelist Acharn Sook Pongsnoi was speaker for the

Sunday Reports

Sunday School Attendance Training Union Attendance Additions To The Church

| JUNE 3, 1962 | | | |
|------------------------|------|-----|---|
| Arbor Grove (Crick) | 100 | 81 | 2 |
| Batesville, First | 488 | 185 | |
| Bethel (Copiah) | 130 | 108 | 5 |
| Bethlehem (Jones) | 181 | 115 | |
| Biloxi: | | | |
| Emmanuel | 255 | 98 | |
| Big Ridge | 167 | 80 | 3 |
| Bluff Springs (Pike) | 96 | 79 | |
| Booneville, First | 373 | 149 | 1 |
| First | 323 | 114 | |
| Crestwood | 50 | 35 | |
| Brookhaven: | | | |
| First | 885 | 216 | |
| Main | 800 | 181 | |
| Albert Heights | 85 | 35 | |
| Central | 184 | 100 | 3 |
| Pearlhaven | 142 | 77 | |
| Byram Memorial | 113 | 63 | |
| Calhoun City, First | 338 | 124 | |
| Carnation | 127 | 48 | |
| Carthage, First | 227 | 112 | 2 |
| Canton, Center Terrace | 317 | 125 | |
| Canton, First | 342 | 148 | 1 |
| Main | 342 | 148 | |
| Mission | 25 | 13 | |
| Cedar Grove (Greene) | 138 | 93 | 1 |
| Cleveland: | | | |
| Calvary | 214 | 90 | 1 |
| Morrison Chapel | 133 | 76 | |
| First | 332 | 85 | |
| Corinth, East | 187 | 55 | |
| Collins | 201 | 143 | |
| Crystal Springs, First | 368 | 179 | 2 |
| Forest | 355 | 78 | |
| Fellowship (Choctaw) | 71 | 19 | |
| Greenada, Emmanuel | 282 | 102 | |
| Greenville, Emmanuel | 119 | 41 | |
| Greenville, North | 364 | 91 | |
| Greenwood, Calvary | 508 | 195 | |
| Glade (Jones) | 209 | 128 | |
| Gulport: | | | |
| Grace Mem. | 320 | 76 | 2 |
| North Ward | 44 | 19 | |
| First | 739 | 249 | |
| Handsboro | 380 | 155 | 1 |
| Hattiesburg: | | | |
| Temple | 521 | 174 | 5 |
| First | 822 | 170 | |
| Houston, First | 348 | 154 | |
| Indiana, Second | 271 | 153 | |
| Jackson: | | | |
| Robinson | 319 | 124 | |
| McDowell | 219 | 91 | |
| Raymond Road | 103 | 118 | 1 |
| Grandview | 199 | 98 | |
| First | 1610 | 420 | 5 |
| Broadmoor | 1030 | 444 | 8 |
| Park Hill | 154 | 61 | |
| Hillcrest | 557 | 226 | |
| Midway | 336 | 129 | |
| Daniel Memorial | 1036 | 422 | 6 |
| Oak Forest | 426 | 151 | |
| Magnolia Park | 72 | 50 | |
| Blairwood Drive | 176 | 86 | |
| Calvary | 1555 | 570 | 4 |
| Main | 1492 | 516 | |
| Mission | 63 | 54 | |
| Crestwood | 379 | 175 | 6 |
| Alta Woods | 816 | 351 | 1 |
| Ridgecrest | 732 | 223 | 1 |
| Woodville Heights | 114 | 41 | |
| Parkway | 887 | 415 | 1 |
| Emmanuel | 173 | 85 | |
| Hughes | 303 | 132 | |
| Southside | 205 | 112 | |
| Kosciusko: | | | |
| First | 574 | 159 | |
| Main | 143 | 50 | |
| Mission | 20 | 16 | |
| Parkway | 158 | 56 | |
| Laurel: | | | |
| Wildwood | 344 | 120 | |
| Plainway | 149 | 98 | |
| West Laurel | 385 | 136 | |
| Laurel | 454 | 188 | |
| Second Avenue | 389 | 150 | 2 |
| First | 618 | 183 | |
| Long Beach, First | 377 | 98 | |
| Main | 330 | 68 | |
| DeLisle | 47 | 30 | |
| Ludlow | 89 | 56 | |
| McComb: | | | |
| Locust Street | 216 | 78 | |
| South | 221 | 61 | |
| East | 385 | 153 | |
| Central | 114 | 41 | |
| Navilla | 191 | 117 | 3 |
| Meridian: | | | |
| Fellowship | 106 | 73 | |
| First | 772 | 206 | |
| Main | 754 | 186 | 4 |
| Auderdale Mission | 18 | 14 | |
| Fifteenth Avenue | 71 | 27 | |
| Highland | 174 | 72 | |
| Oakland Heights | 303 | 106 | |
| Calvary | 489 | 187 | |
| Main | 410 | 157 | |
| Fewell Survey Miss. | 27 | 15 | |
| Midway | 211 | 156 | 1 |
| South Side | 462 | 177 | |
| Main | 439 | 158 | |
| Fulton Ave. Mission | 23 | 19 | |
| State Boulevard | 623 | 159 | |
| Main | 413 | 159 | |
| Hospital Mission | 210 | | |
| Poplar Springs Dr. | 643 | 215 | 6 |
| Eighth Avenue | 200 | 117 | |
| Pascagoula, First | 696 | 215 | |
| Main | 681 | | |
| G. C. Nursing Home | 15 | 10 | |
| Petal, Temple | 186 | 143 | 7 |
| Prospect (Perry) | 50 | 30 | 1 |
| Rosedale, First | 139 | 55 | |
| Ruth | 62 | 54 | |
| Sand Hill (Jones) | 60 | 34 | |
| Springfield (Scott) | 146 | 72 | |
| Starkville, First | 800 | 312 | 3 |
| Stonewall | 190 | 71 | |
| Tupelo, Harrisburg | 634 | 222 | 3 |
| Tutwiler, First | 132 | 45 | |
| Union, First | 313 | 89 | |
| Mission | 50 | 29 | |
| Vicksburg: | | | |
| First | 672 | 227 | 4 |
| Trinity | 181 | 84 | |
| Wellman | 109 | 56 | |
| West End (Wins.) | 45 | 36 | |
| West Point, First | 469 | 153 | |

THE SUNDAY SCHOOL LESSON— Christ Speaks To Churches

By Clifton J. Allen

Revelation 1-3

Revelation is one of the most misunderstood but most important books of the New Testament. We credit the book to John the apostle, who had been banished to exile on the Isle of Patmos. Here he had a series of visions of the glorified Christ and received the Lord's commission to write the visions in a book. We cannot give a dogmatic interpretation of the figurative language of Revelation. We can be certain about its central truth and purpose, namely, to assure Christians of all centuries of the ultimate victory of the kingdom of God, the sure reward of the righteous, the eternal doom of the unrepentant, and the absolute sovereignty of the glorified Christ.



The Laodicean Church (3:14-22) The letter to the Laodiceans has no word of praise. The first charge is lukewarmness. Doubtless the Christians had become so absorbed in pleasure and prosperity that they had become completely self-sufficient and indifferent. Christ's next word of rebuke pointed out the utter spiritual poverty and wretchedness of the Christians. Their material comforts made them blind to their moral and spiritual condition — miserable and poor and naked. The last part of the letter is a stirring admonition to turn to the Lord. Christ counsels them to turn to him for true riches and for the clothing of righteousness and to seek from him the anointing of the Spirit that would open the eyes of the heart to treasures of eternal value.

The Lesson Explained

The Glorified Christ (1:17-18). John saw Jesus as the glorified Lord. His long robes suggested his royal nature. His perfect whiteness signified purity and holiness. His eyes like fire suggested that no sin could remain unseen. His feet of fine brass gave the impression of strength. His voice like the sound of many waters had the elements of irresistible power. No wonder John fell at his feet as dead. But Christ told him not to fear. He then declared his eternal and unchangeable nature, his victory over death, his universal authority, and his control of death and the realm after death.

The Seven Churches (1:19-20). John was commanded to write the account of his vision and the content of what the Lord would say. The mystery of the seven stars and seven golden candlesticks is explained. They probably symbolize the churches themselves. The churches were facing severe persecution. Also, the churches were under assault from all the contaminating forces of evil, including false teaching, intemperance and lascivious practices, idolatry, pride, and covetousness. The letter to each church be-

gan with Christ's declaration, "I know thy works." There was commendation for fidelity, for Christian virtues, and for good works. But there were stern words of warning and rebuke for disloyalty, indifference, and worldliness. The indictment of the Lord was an exposure of heresy, immorality, complacency, and pride. There were exhortations to repentance, to steadfastness, to humility, and to faith. The glorified Christ sought to stir his churches to be faithful in doctrine, faithful in worship, faithful in matters of moral character, and faithful in service — faithful even unto death.

speak — sometimes bitter, sometimes profane, sometimes untruthful, sometimes silly, sometimes complaining, sometimes just plain dirty; but sometimes, on the part of people who are upright, words of truth and courage and comfort and wisdom and love. Christ knows the things that people do under cover of darkness, on lonely highways, in distant cities, out in the fields, or in offices and factories. He knows the works we do not do — tithes unpaid, duties neglected, helpful service to the poor forgotten, prayers unsaid, and efforts never put forth to rescue lost souls.

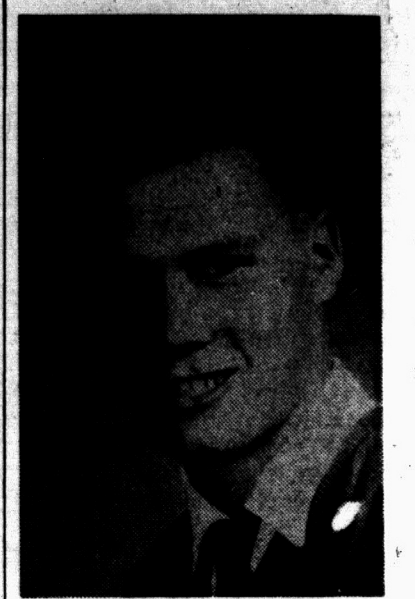
Lukewarmness is terribly offensive to the Lord. — Christians ought to take this truth to heart. There is a deadly temptation to shy away from spiritual zeal; to feel that religion is too dignified for one to get keyed up and excited about its principles and promises. There are a great many Christians who are afraid to take their religion seriously lest they be accused of getting emotional or fanatical. The smugness of spiritually lukewarm persons is an abomination in the sight of Christ.

We need a vision of the glorified Christ. — The psalmist said, "I have set the Lord always before me." This is what the Christian needs to do. Such a vision impresses on us the greatness of our salvation and the reality of eternal life. It kindles in our hearts a desire to do the will of God. It creates in us righteous indignation against evil. If the Lord is set always before us, life will be transformed by the strength of his goodness and his glory.

Doris Ann, of New York City, manager of religious programming for the National Broadcasting Company, has been awarded a "Golden Mike" by McCall's magazine, for her part in producing a 30-minute documentary film showing services in the Moscow (Russia) Baptist Church.

President Kennedy has proclaimed Constitution Day, September 17, and Constitution Week, September 17-23.

THE BAPTIST RECORD 7
Thursday, June 7, 1962



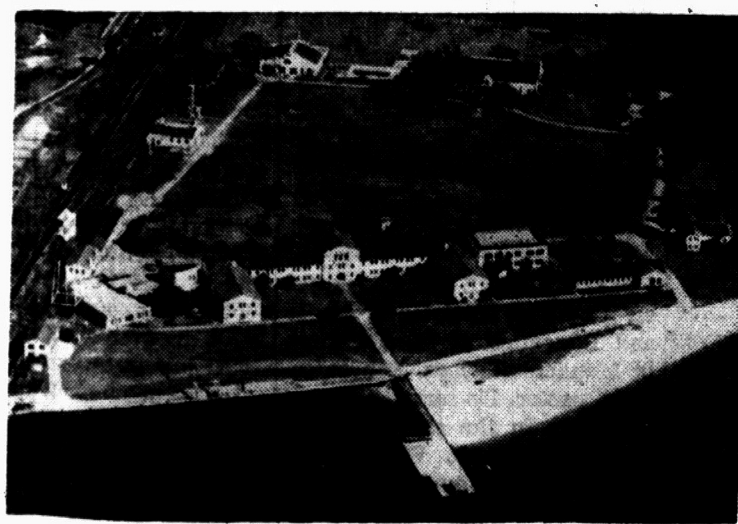
CHARLES JOLLY was recently licensed to the gospel ministry by the Midway Church, Meridian. Jolly, the son of State Representative and Mrs. Ed Jolly of Collinsville, graduated from Collinsville High School, May 22, 1962, with honors. He was Valedictorian of the graduating class and received the American Legion Medal for Citizenship, along with Herf-Jones Medal for Athletic Achievement and the Herf-Jones Valedictorian Medal. He will enter college this fall. He does supply preaching now and speaks at youth meetings.

Student Retreats Now On Tape

NASHVILLE, Tenn. — Tape recordings of 1960 and 1961 messages at Southern Baptist Student Retreats at Ridgecrest and Glorieta Assemblies are now available from the Sunday School Board's Audio-Visual Aids Department.

The only fee for this service is that the individual or group borrowing the tapes agrees to pay return postage (under 10 cents). A small charge (five cents per tape) will be made for each day the tapes are overdue. The tapes are effective bases for discussion groups, forums, vesper, chapel, and noonday services, and other group meetings.

The 1962 Handbook issue of The Quarterly Review, now available with literature orders, illustrates the trend in Southern Baptist membership from rural to urban locations.



Going to GULFSHORE This Summer?

Thousands of Mississippi Baptists Will Be Going!

Boys and Girls at the Baptist Children's Village Would Like To Go Too

Last summer friends gave every Village child above eight years of age the privilege of going to Gulfshore for a week. It is the hope of the administration that this can be repeated this year. They feel that a week at one of the assemblies is one of the finest contributions that can be made to the spiritual welfare of the children. However, they cannot be sent without the assistance of friends.

It takes only \$22.00 to pay a child's expenses for an entire week at Gulfshore. If you would like to have a part in this important phase of the care of the children, send your check or money-order to—

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AT THE DEDICATION of First Church, Soso's new building those shown in the foreground above took part on the program. Left to right: Rev. W. P. Young, Jones County superintendent of missions; Mrs. Mabel Hyatt, Mrs. Bernard Jefcoat, Mrs. Ernest Hendry, Rev. A. T. Walker, pastor; Jack A. Coats, J. L. Green, George Hill, Bernard Jefcoat.

Soso, First Dedicates New Building

On May 20, dedication services were held in the patio of the new educational unit in Soso, First Church. Part of the congregation can be seen along with members of the Building and Finance Committees.

Rev. Walker read the scripture; Rev. Young led the dedication prayer; Lester Green gave the benediction.

The unit will care for two nurseries, Intermediates, Young People, Adults, and provides for recreational area, two offices, two lounges, library, kitchen, and dining hall. The patio is located in the center of the building with concrete floor and is 40 by 38 feet with a six-foot covered walk all around which opens into each depart-

ment and room.

The sanctuary was completed last August and will seat over 400. The old educational building will provide for the Juniors, Primaries, Beginners, and one Nursery.

Olsson Picked As Conference Leader

NASHVILLE (BP) — The president of North Park College and Theological Seminary, Chicago, is scheduled to speak during a fall meeting here of the Southern Baptist Conference on Counseling and Guidance.

Karl A. Olsson will speak on "Christian Compassion: Its Dynamics and Structure" at the Sept. 24-26 session, which will meet at the Sunday School Board, according to Myron C. Madden, New Orleans, conference president.

Europe Seminary Graduates Eight

Two men, one of them graduating summa cum laude, received the bachelor of divinity degree from the international Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, at commencement exercises April 27. Six other persons were awarded diplomas. The graduates represent five European countries.

Present for the service were a number of former students, who had gathered for the seminary's first alumni conference.

Filipino Baptist Honored

Attorney Galileo Sibala, deacon in the Baptist church, Mati, on the island of Mindanao, in the Philippines, has been elected national president of the Philippine Farmer's Federation Extension Club. Because of this he has been interviewed and congratulated by President Diosdado Macapagal.

It is not the act of giving birth that makes a true parent. It is the continuing, growing love and care given to a child day after day. — Evelyn Claxton in June Home Life.

Blessings That Follow Whole-Hearted Obedience

By Rev. J. I. Berryhill, Pastor
East Tupelo Church

Joshua 14:6-15

We have here an old soldier of Jehovah. We have him at 85 years old saying by his life, "The path of the just is a shining light, shining more and more until a perfect day." 45 years before the words of this scripture Caleb at the age of 40 years was a bond slave of Egypt. He passed through the blood sprinkled door and was saved and sheltered. As you remember he was one of the twelve spies sent out by Moses to spy out the land. The report of it is the tenor of this lesson.



He Was Honest

"Forty years old was I when Moses, the servant of the Lord sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in my heart." "The heart of the wise teacheth his mouth." Proverbs 16:23. "As was in the heart I saw giants and many difficulties in the land." But he saw the land. He was sent to see the land. Others were side-tracked and became occupied with things that they were never sent to see or report of. It is always well for us, each day, to remember our commission and mission in the world; to make disciples, to baptize, to teach.

Caleb Was Charitable

"Nevertheless, my brethren that went up with me made the hearts of the people to melt." He kept a sweet spirit toward those who differed with him. He called them, "my brethren."

Remembering, too, that Caleb did not break with the organization. He did try to go over to Canaan alone. There are many of us who now believe that Baptists are wandering in the wilderness, but it will pay us individually and as a church to keep in touch with the organization.

Caleb's Devotion

"I followed the Lord my God." I call attention to the words, "I followed." He did not run ahead. There is, perhaps, as much danger in running ahead of the Lord as there is in backsliding. Abraham got into serious trouble by running ahead.

Caleb's Faith

He recalls the promise made 45 years ago. He says, "Moses swore, that the land I trod upon in Canaan, would be mine." Numbers 24. It was that promise that sustained Caleb in the wilderness. For 40 years of tramping, of sickness in the midsts of reptiles and death, he had lived to see all his old associates go to their graves except Joshua. Yet he believed that one day he would cross the river and possess the land as had been promised him. He now goes into battle believing he is able to take the mountain and the city. He believed it 45 years ago. He believes it now.

NETHERLANDS COUNTS GAINS MADE BY BAPTISTS

AMSTERDAM (EP)—Baptist churches in the Netherlands have recorded 366 baptisms and a net increase of 300 in membership in 1961 — bringing the total membership to 9,210 in 69 churches and 31 mission stations.



LEFT TO RIGHT: Ford Bryant, Rev. Dan Thompson, Mrs. Thompson, Ford Bryant, Chairman of the Deacons at Providence Church, Hattiesburg, greets the new pastor and his wife, Rev. and Mrs. Dan Thompson, at a reception given recently in their honor. Rev. Thompson assumed his pastoral duties at Providence April 15. The Thompsons came to the Providence Church from Improve Church in Marion County. They have two children, Robert and Sue Ellen.

FIRST BAPTISM HELD IN TANGA, TANGANYIKA

Two young men were immersed in the Word of God. Early this year Mr. Hampton began services in another part of Tanga, on the Amboni sisal estate. Ten converts are already in an inquirers' class there. "Only time, patience, and faithfulness in sowing the seeds of the Gospel will produce much results in Tanga and other coastal cities of East Africa," says Mr. Hampton. "There is no use hiding the fact that at times we become greatly discouraged in the face of a militant and aggressive Islam and a decaying apathy among city dwellers. More than anything else right now, we need the prayers of Baptists at home that we might be patient and long suffering toward those who need the Gospel."

The older of the men was won to Christ at the Baptist Center in Dar es Salaam, capital of Tanganyika, but was soon transferred to Tanga. When Mr. Hampton began services in the Kisosora village of Tanga two years later (on Easter, 1961), the man immediately identified himself, publicly professed his faith and joined the inquirers' class. His wife is now in the class preparing for baptism.

The other young man, converted from paganism, has shown unusual promise, according to Mr. Hampton. "I hope he will some day surrender to preach," he says. "He does not hesitate to give his testimony about what Christ means to him and through diligent study he has already learned much about

Staples Takes College Position

PHOENIX (BP) — James R. Staples, editor of the Baptist Beacon here, has accepted executive vice presidency of Grand Canyon College, also located here. He takes the new post July 1.

Northeast Mississippi Crusade Begins At Ripley on July 1

Northeast Mississippi Baptist Revival will be held at Tiptah County Fairgrounds in Ripley, July 1-15.

Rev. T. W. Wilson, of Dothan, Alabama, well known evangelist, will be preaching nightly. He is a member of the Billy Graham team, and has preached to hundreds of thousands in his ministry. He has held evangelistic services in 50 states, and in many foreign countries.

Services will be held week nights at 7:45 p. m. and Sunday afternoons at 2:45 p. m. in a 2,000-seat "Canvas Cathedral," to be erected for the purpose at the fairgrounds.

Leading congregational singing, as well as singing solos, will be Rev. Felix Snipes of Memphis, a specialist in evangelistic music. Mr. Snipes will also be conducting a choir of two to three hundred voices, composed of people from this area. At the electronic organ will be David Tyson of Memphis, a young man in great demand for revival music. In addition to accompanying the choir and the congregational singing, Tyson will give a 10-minute concert prior to each service, playing the piano with one hand and the organ with the other.

Baptists of Benton and Tiptah counties have been at work on this crusade for over a year,

with committees of pastors and laymen working on such details as grounds, facilities, music, ushering, counseling, prayer meetings, visitation, publicity, and others. Neighboring counties were invited to participate, and now churches in the areas of New Albany, Tupelo, Booneville, Corinth, and even as far away as Water Valley (70 miles) are making plans to bring delegations.

In addition to their own weekly and special prayer meetings, churches are organizing "home prayer meetings." A prayer broadcast at 2:30 p. m. on Friday afternoons through June will coordinate these prayer meetings.

Churches interested in organizing committees to help their church to take full advantage of the crusade may obtain information by contacting Rev. Harry K. Phillips, Superintendent of Missions for the Benton-Tiptah Association of Baptist Missions, Walnut, Miss.

Rev. H. A. Slack, pastor of the Ashland Church and General Chairman of the crusade, says, "This is the greatest spiritual opportunity ever presented to the people of Northeast Mississippi, and we trust that everyone will make the maximum effort to obtain the wonderful blessings God has in store for them."



FRED T. YEATS assumes duties on May 1 as Minister of Music and Education at First Church in Mendenhall, Rev. Bob Odewald, pastor. He served the past six years in the same position at First Church, West Point. One of the outstanding services Mr. Yeats rendered while at West Point was the organization of six choirs, thus providing a music ministry for every age group.

Jackson Author To Address Meet

NASHVILLE — A widely acclaimed Jackson, Miss., author has been invited to address the Annual Convention of the Christian Bookellers' Association when it meets in Chicago, July 24.

Chester E. Swor, deacon in Jackson's First Baptist Church and full-time writer and youth counselor, has the distinction of being the first Broadman Press author to be selected to speak to this organization.

Dr. Swor is author of Broadman's "Very Truly Yours," published in 1954, and "If We Dared!" published in 1961.

A native Mississippian, he grew up in Mount Olive and graduated from high school in D'Lo. He lived in Clinton during his undergraduate and teaching years, moving to Jackson in 1943. Dr. Swor holds degrees from Mississippi College, the University of North Carolina, Columbia, and Baylor Universities. He attended Extra-Mural Lectures in Oxford University in the summer of 1931 and has traveled abroad three other times.

Dr. Clyde Breland State Native Dies In Kentucky

Dr. Clyde Breland, a native of Mississippi, died of a heart attack at his home at 1481 Cypress St., in Louisville Ky., on Sunday, May 27, 1962.

Born in Philadelphia, Miss., Dr. Breland was the son of Rev. and Mrs. R. L. Breland. He was educated at Clarke College and Mississippi College, and Southern Baptist Seminary in Louisville, Ky.

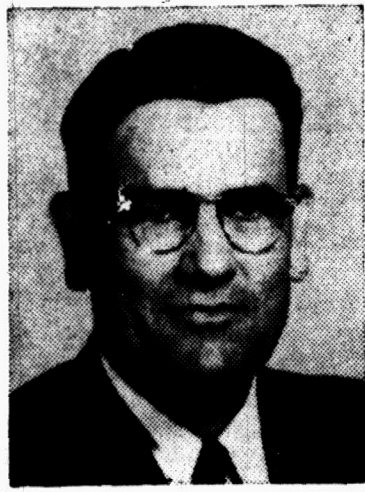
He had served as pastor of several Kentucky churches, and was a Chaplain in the Army during World War II. He retired from the active ministry several years ago because of his health. Surviving him are his widow, Mrs. Bessie Breland (formerly Miss Bessie Nicholson, Newton, Miss.); two daughters, Mrs. Kay Morris and Mrs. Martin Lester, and two sons, Clyde L. Breland, Jr., and Robert Breland; and two sisters, Mrs. Julius Thompson, Hollandale, Miss., and Miss Hazel Breland, Atlanta, Ga.

Funeral services and burial were in Louisville.

Pastor's Widow Graduates At Clear Creek

PINEVILLE, Ky. — May is graduation month for three members of the Glaze family. The mother, Mrs. Bernice Glaze, Tusculumbia, Alabama, graduated from Clear Creek Baptist School, a Kentucky Baptist Convention Bible institute for adults. Janice graduated from Bell County High School, while Gary was salutatorian of the eighth grade graduating class at Harmony Elementary School.

Mrs. Glaze is the widow of the late Rev. W. J. Glaze, formerly pastor of Ridgecrest Baptist Church, Dothan, Alabama, and Westside Baptist Church, Jasper, Alabama. He was killed in an automobile accident while serving as pastor of Santa Rosa Baptist Church, Piquette, Mississippi. Mrs. Glaze will enroll at Florence State College in Alabama this summer for a library science course, returning to Clear Creek School as Librarian in August.



Oakdale Church Goes Full-Time

Rev. J. L. Rasberry has resigned the Fannin Church to go into a full-time program at Oakdale. In January of this year, Mr. Rasberry accepted both Oakdale and Fannin churches to serve each on half-time basis, but Oakdale recently voted to go into a full-time program.

Since January Oakdale has administered two baptisms and has received seven members by letter. The Sunday school enrollment has increased from 104 to 120 and the attendance at prayer services has more than doubled. There has also been notable increase in the financial receipts of the church.

In addition to contributions to association missions and other missions and benevolences, Oakdale is currently contributing twenty-five per cent of her budget receipts through the Cooperative Program.

Freedom in Burma

RANGOON, BURMA (BWA) — Burma's new Revolutionary Council, which deposed Premier U Nu and seized control of the government on March 2, announced at Rangoon that in its professions of democracy it guaranteed freedom of worship.

"Freedom of religion is a necessity," said Brigadier Aung Gyi, Burma's vice chief of staff of the armed forces and spokesman for the council. "We don't want to emphasize one religion at the expense of another."

Cauthen Issues "Battle Cry"

By Jim W. Jones, Reporter
Ft. Worth Star-Telegram
"Welcome to a battle — welcome to a battle that extends around the world."

With those words Dr. Baker James Cauthen challenged 218 graduates of Southwestern Seminary to minister to the needs of "this bleeding, confused, dying world."

The executive secretary of the Southern Baptist Foreign Mission Board in Richmond, Virginia, spoke to an overflow crowd of 1600 attending the seminary commencement ceremonies Friday. Discussing the topic "A Resurgence of Prophetic Preaching," Dr. Cauthen told the graduates that as ministers of the gospel they should avoid letting the status symbols of success rob them of their real calling.

"Success in the ministry is not equated by having a large church, a big automobile and a luxurious residence," he declared.

"There seems to be a trend toward more luxury and more comfort and never a thought for the crying needs of people across the world," he said.

"There is a shortage of ministers," he said, adding that nothing would fire the Southern Baptist Convention more than if some of its top ministers still within appointment age would step out into the world as missionaries.

"Doctors, lawyers, dentists and other laymen are daring to do it," he said.

In defining the need for prophetic preaching Dr. Cauthen referred to Proverbs 31:9 which reads: "Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy."

Dr. Cauthen said such preaching would clearly define how a Christian should live in today's world.

"There is an upsurge in today's membership and preaching is popular but there is a lack of depth and maybe even superficiality in current expressions of religion in this great land of ours."

"It is not a day in which

preachers should turn their consciences over to committees, organizations or agencies. It is a day for prophetic preaching of the Bible," he said.

Noting the increase in population and the rise of new cities and new nations the speaker also expressed the need for "large scale evangelism in the name of Jesus."

Dr. Cauthen cited these requirements for "prophetic preaching": fully believe the gospel of redemption; accept and proclaim the Bible as a sufficient rule of faith and practice; become aware of the tragic needs that stalk our world; and see the anointing of God's Holy Spirit; maintaining a burning heart for the souls of men.

Noted Physician To Speak At Student Retreat

NASHVILLE — Robert A. Hingson, noted American physician, will be one of the featured speakers at the Southern Baptist Student Retreat June 7-13, at Ridgecrest (N. C.) Baptist Assembly. Dr. Hingson is chairman of the Department of Anesthesia, Western Reserve University School of Medicine, Cleveland, Ohio.

He will address the approximately two thousand Southern Baptist collegians on "Operation Brother's Brother," a recent unusual two-month medical mission project in the Republic of Liberia which he coordinated and led.

Joining Dr. Hingson in this effort to prevent disease, alleviate pain, and improve the health education, nutrition, and general living conditions of the people of Liberia was a group of interfaith, interracial laymen and women. They included six medical doctors, a dentist and a professor of Oral Surgery, three medical students, a medical technician, two dietitians, two school teachers, a postal employee, a minister, and two sons of doctors on the team who plan to study medicine.



THE NEW SUNDAY SCHOOL BUILDING of the Souenlovie Church, near Enterprise in Clarke County, shown above, was dedicated on May 13. The building includes three large classrooms, a kitchen, and a large assembly room. On Homecoming Day, May 13, the church presented corsages to the oldest mother, the youngest mother, and the mother with the most children. The noon meal that day was served in the new assembly room. Rev. Fred Chancellor and Rev. J. K. Pierce, former pastors, were featured speakers for the dedication service held in the afternoon. Rev. Dwayne F. Morgan is the pastor.